

Lutheran Education

N. M. Remwinckel.

MAY 1952



A God-Pleasing Conscience

The Proper Handling of Calls

Boards of Education of Lutheran Schools

VOLUME 87

NUMBER 9

LUTHERAN EDUCATION

(Continuing the Lutheran School Journal)

PUBLISHED BY

CONCORDIA PUBLISHING HOUSE, 3558 SOUTH JEFFERSON AVE., ST. LOUIS 18, MISSOURI
LUTHERAN EDUCATION IS THE OFFICIAL EDUCATIONAL JOURNAL OF THE LUTHERAN
CHURCH — MISSOURI SYNOD. EDITED BY THE FACULTY OF CONCORDIA TEACHERS
COLLEGE, RIVER FOREST, ILLINOIS

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Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. — MATTHEW 28:19-20.

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments. — PSALM 111:10.

Nothing will serve us and future generations better than maintaining good schools and training the youth. — MARTIN LUTHER.

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LUTHERAN EDUCATION IS PUBLISHED MONTHLY, SEPTEMBER TO JUNE, BY CONCORDIA PUBLISHING HOUSE, 3558 SOUTH JEFFERSON AVENUE, SAINT LOUIS 18, MISSOURI. THE SUBSCRIPTION PRICE IS \$2.50 A YEAR ANYWHERE IN THE WORLD, PAYABLE STRICTLY IN ADVANCE. BUSINESS CORRESPONDENCE SHOULD BE ADDRESSED TO CONCORDIA PUBLISHING HOUSE, 3558 SOUTH JEFFERSON AVENUE, SAINT LOUIS 18, MISSOURI. MANUSCRIPTS AND COMMUNICATIONS FOR THE EDITORS SHOULD BE SENT TO LUTHERAN EDUCATION, CONCORDIA TEACHERS COLLEGE, RIVER FOREST, ILLINOIS.

ENTERED AT THE POST OFFICE AT SAINT LOUIS, MISSOURI, AS SECOND-CLASS MATTER. ACCEPTED FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SECTION 1103, ACT OF CONGRESS 1917; AUTHORIZED ON JULY 5, 1918.

PRINTED IN U. S. A.

LUTHERAN EDUCATION

CONTINUING THE LUTHERAN SCHOOL JOURNAL

Volume 87

• May, 1952 •

Number 9

EDITORIALS

**"Go! Teach!
I Am with You!"**

The Risen Savior, victorious over death and over His enemies, was not yet ready to leave His disciples on Easter Day. He had not quite finished their course of training which was to prepare them for a lifetime of service in His kingdom.

He had to convince them of His resurrection by appearing to individuals and then to the group on Easter evening. Not one of them was to be left in doubt; even gloomy Thomas had to reach the joyous conviction of the resurrection truth.

Jesus still had instruction to impart to all, and so He appeared to them time and again. He still had to show Peter that even his cowardly denial had been forgiven and to give him the personal assurance that he, too, was privileged to live and suffer and die for his Savior's sake. Now the period of forty days set for this review and reassurance was over, and He stood with them visibly for the last time. They were prepared. He was ready to send them out.

The ceremony of commissioning was simple. It may be summed up in three concepts — Go! Teach! I am with you!

"Go! You disciples will leave all that you have been doing, separate yourselves from your relatives, your friends, your country, your own convenience, your means of livelihood. From now on you are My 'Apostles.' You will go wherever I send you, wherever I need you!

"Teach! Not right here where you have always lived, not these people who know you as their countrymen. You will teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. You will teach them that I died for their sins and rose again for their justification. You will teach them to believe in Me and be eternally saved. You will teach them to observe all things whatsoever I have commanded you. You will be My witnesses. You will take My place here on earth.

"I am with you! My place is a big place for you to fill. It is a big task, but not too big for you, for I am with you. I will place My words upon your lips. I will put My counsel into your plans, My energy into your tired bodies and worn-out minds. I will put My courage into your hearts, and you will face sickness and privation and ridicule and torture and even death undaunted, for lo, I am with you always, even unto the end of the world!"

The original commissioning took place over nineteen centuries ago, but it takes place again each time a new group of Christian workers goes into the service of Christ. It is renewed each time any of us looks back on this commissioning and finds for himself once more that same compelling command, that same pattern of instructions, that same divine promise. A. K.

Much Depends on the Beginning We are approaching the end of the school year. The June graduates from our terminal institutions for the training of workers in the Church have been assigned to their positions. Before long they will enter upon their spheres of work in church and school.

Although their years of training have prepared them for the service they expect to render, there are vital aspects of professional success which either are not understood in classroom discussions or are readily forgotten because they were not considered consequential. These are the attitudes with which the beginner enters upon his work.

Despite their specialized and distinctive training, prospective workers in the Church are exposed to the materialistic, egocentric, the-world-owes-me-a-living attitudes of today which apparently stamp our generation. As a result, the beginning worker in the Lord's vineyard is apt to measure his services by the clock and assume the eight-hour-a-day or the five-day-week-with-extra-pay-for-overtime attitude. His concept of progress may lead him to overlook the need of adjustment to an existing organization and to be disinclined to co-operate with co-workers and administrators because he considers the system unmoded. The desire to be recognized and become popular may lead to unjust criticism of fellow workers and participation in harmful gossip.

With graduation from seminary or teachers' college, the graduate's preparation for life's work has but begun; hence the term commencement. Continued growth through experience and study now becomes the goal. That includes development or change of attitudes. St. Paul's directive deserves to be made the guide as one enters upon his career as a servant of the Lord in the Church: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). T. K.

In the Interest of Growth A diploma is not intended to terminate professional growth, either systematic or incidental. It is a somewhat questionable assurance that a certain maturity has been achieved which will permit the person involved to embark on a professional career.

Professional growth is a continuous process. However, there is variation in the velocity from time to time.

Growth is encouraged by a variety of experience. 1. A return to college for a "refresher" is usually stimulating, particularly if the professors are of

the growing type. 2. Conferences with colleagues are challenging and, at times, comforting. 3. A school visit usually permits the teacher to pick up at least one good idea. 4. Books and magazines which are carefully selected contribute vitally to growth. Readings should not be confined to purely professional materials. The teacher is expected to be a well-informed individual. 5. Contacts with intellectuals of varying interests contribute vitally to growth. It is important for an elementary school teacher to establish regular contacts with people who are at least his equal in academic stature. 6. Travel is a builder, particularly if the teacher has acquired some competence in reading the landscape.

When the teacher embarks on a professional career, he is probably too old to grow in physical stature, but he is never too old to grow mentally, spiritually, and socially.

H. G.

Professional Ethics — II

1. "Here, teacher, is a present for you." "Teacher, Mother and Daddy would like to have you as their dinner guest tonight." It is not uncommon for teachers to receive gifts and invitations from parents and pupils. To accept them is probably not a breach of ethics, although this is a moot point. Considerations in kind as tokens of appreciation for services rendered are not uncommon. However, the teacher must be very careful not to show consequent favoritism. The danger also exists that teachers may show partiality to children whose parents are influential. The pupils are quite conscious of, and sensitive to, situations which discriminate against them by contrast.

2. "How disgusting it is to work with a bunch of boors!" Have you ever heard remarks of that type made by a teacher? If so, the individual who is guilty should probably seek a remedy for inflation. Practically any community offers challenging opportunities for effective professional activity. By and large, people, wherever they may be, are rather decent. They may be quite mature although their formal education may be quite limited. When there is tension, let the initial assumption be that the faults are not those of the people.

3. It is unfortunate, yet true, that in some communities and in some congregations there are factions and schisms. The teacher would do well to practice restraint whatever his inclinations might be and not align himself with one of the contending parties. Marrying into one of the factions is not necessarily advantageous.

4. Soliciting sample textbooks with the purpose of building a library is definitely not in good taste. If a change in textbooks is an immediate prospect, requesting books for examination purposes can be condoned. Normally, the office of the superintendent of schools is a depository of such materials. Here one can receive wholesome professional guidance, in addition to the opportunity to see the materials. Selling sample books is, of course, definitely taboo. It must be remembered that the publisher adds the cost of gratuities to that of the items he sells. He has no other choice.

5. Shall a Lutheran teacher participate in community affairs? Would this

be a mixing of Church and State? The answer to the first question is "Yes," and to the second it is "No." The Lutheran teacher should be an exemplary Christian citizen. Intelligent participation is the essence of democracy. Since the teacher is an educated person, the people of a community have a right to look to him for leadership. It is the teacher's duty to provide it.

6. There is an old German proverb which, when translated, states, "Beware of the bird that soils its own nest." This applies to people who are chronic carping critics. There are some who achieve this disreputable distinction by belittling almost anything which is or happens in a congregation or a community. The consequence is usually a resentment which reacts unfavorably on the teacher and the school.

7. It is important that the teacher constantly impress on the people that education is a co-operative enterprise. During a week when school is in session, a child usually does not spend more than twenty per cent of its time in school. During a year it is less than twelve per cent, and during the average lifetime less than four per cent. It is important that parents participate intelligently and enthusiastically in the education of their children. This requires that parents and teachers agree on patterns of procedure. Co-operation requires an abundance of understanding, patience, and courtesy, particularly on the part of the teacher.

H. G.

"These Little Ones" The scene is Lakewood, Wis.; the time, March, 1952. 750 men struggle through a snow-covered forest in search of three small children who had wandered away from their home shortly before the outbreak of a blizzard.

It is not probable that in a pagan community children of ordinary people in the group would be given such concern and consideration. After all, children are regarded of relatively little importance and value. In ancient Sparta little children not wanted because they might not prove valuable to the state were exposed to the elements and to the wild beasts.

The concern for the welfare of children in our society is definitely a fruit of the Christian influence upon our culture. The Savior repeatedly expressed His high regard for children, and His love for "these little ones" in His kingdom prompted Him to make some of the severest pronouncements upon the pride and self-righteousness of some of His contemporaries.

We acknowledge with grateful hearts the contribution which Christianity has made to our culture by elevating childhood to the level which it enjoys in our society. We have child welfare associations for dependent children. We constantly try to improve our schools and spare neither effort nor money to safeguard the health of our children. But it is to be deplored that many parents who applaud and support what modern society does for children are not aware that their major concern for their children is not realized when the spiritual welfare of their God-given charges is utterly neglected or made secondary to the material well-being of their offspring.

T. K.

A God-Pleasing Conscience

WILLIAM ADAM

The subject of conscience is one which should be of vital interest to every Christian, particularly to every pastor and teacher. For as individuals each of us has a conscience, and as Christians we should be concerned that our conscience is at all times a God-pleasing one. And as professional workers in the Kingdom of God we are daily dealing with the consciences of the souls entrusted to our care, and it is our task through the instrumentality of the Word of God to influence them for good.

As we take up the study of conscience, a host of questions confronts us: What really is conscience? What is its function? Does everybody have a conscience? What is the difference between the conscience of the Christian and that of the unbeliever? Is it possible for the conscience to go to sleep? Can the conscience die? Can it be tyrannized? What is a doubting conscience? How may a dormant conscience be activated? By what should the conscience be guided? How may a peaceful conscience be obtained? The answer to these and many other questions will enable us to determine what is a God-pleasing conscience.

FUNCTIONS AND DEFINITION OF CONSCIENCE

The Word of God has much to say about conscience. In the New Testament the word *conscience*, literally translated from the Greek word *syneidesis*, occurs thirty-two times. In the Old Testament the word *conscience* does not occur. But the broader term

heart is used instead, as in 1 Sam. 24:5, "And it came to pass afterward that David's *heart* smote him." Although we could use the term *heart* in place of the term *conscience*, as in 1 John 3:20: "If our *heart* condemn us," it is much more specific to use the term *conscience*.

Literally the word *conscience* means "with knowledge." Conscience is a power of the psyche, the soul, which has to do with knowledge. Yet not with any and all knowledge, but with the knowledge of right and wrong. This is clear from Rom. 2:14-15: "For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves; which show the work of the law written in their hearts, their *conscience* also bearing witness." — The Gentiles, the heathen, who were not instructed in the written, revealed Moral Law of God, nevertheless showed that they had a concreated knowledge of God's Law in doing by nature the things contained in the Law. And an additional proof of this concreated knowledge of the Moral Law is the fact that their consciences bore witness to their keeping or breaking the Moral Law. Note that the conscience is not the same as the knowledge of right and wrong. It presupposes this knowledge and acts according to it. For the Law of God is "written in their hearts, their conscience also bearing witness (*SYMmartyrouses*)."

From Romans 2 it is also apparent that conscience is *not acquired by*

✓ *education* as the child develops, as the evolutionists contend, but it is *con-created*. For the Gentiles had by nature not only some knowledge of God's Moral Law, but they were also endowed with a conscience which judged according to it. And St. Paul speaks of his conscience which he had both as a Hebrew and as a Christian: "I thank God, whom I serve from my forefathers with pure conscience," 2 Tim. 1:3. Thus all human beings have a conscience. This includes infants and children as well as idiots and imbeciles; the most barbaric and savage heathen as well as the most civilized and cultured Christians.

Because the voice of conscience often speaks with great authority in man, some falsely conclude that ✓ *conscience is the voice of God in man*. But this cannot be. For God is perfect, whereas the consciences of all human beings, like all other faculties of the soul, are imperfect since man's fall into sin. It certainly was not the voice of God which prompted the unconverted Saul to persecute the Christians, even though in doing so he followed the promptings of his conscience, Acts 23:1. Thus conscience is not the voice of God in man, but is a God-given power of the soul, which can often be misguided.

✓ Neither is conscience an emotion, such as hope, love, or joy. Conscience is much more than an emotion. It is a distinct power or faculty of the soul which utilizes and/or influences all three of the commonly accepted faculties of the soul: the intellect, the emotions, and the will. This will become clearer as we consider the function of conscience.

The function of conscience is to bear witness, to testify to ourselves in moral matters, as we saw from Rom. 2:15: "their conscience also bearing witness." And Rom. 9:1 St. Paul says of himself: "My conscience also bearing me witness in the Holy Ghost." 2 Cor. 1:12: "For our rejoicing is this, the testimony of our conscience." It is a marvelous power with which God has endowed all of us that we are able to practice introspection, to look within ourselves, and to commune with ourselves; to urge ourselves to do right and to warn ourselves against wrongdoing; to judge our thoughts, words, and actions according to what we consider to be right and wrong; and then to commend ourselves if we have done what we consider right or to condemn ourselves if we have done what we consider wrong. Only rational beings can do this. But such is the wonderful function of conscience.

This witness-bearing function of conscience is threefold: conscience acts as a *monitor*, a *judge*, and an *executive*. ✓

A *monitor* is a person who urges others to do right and warns them against wrongdoing. Conscience acts as a monitor when it urges us to do right and warns us against wrongdoing. ✓ It gives us the sense of obligation, which produces within us the feeling of responsibility toward a higher being. Without conscience we would indeed have a greater or lesser knowledge of what is right and wrong. But we would have no sense of obligation to do the right and avoid the wrong. Without conscience we would not be immoral, but a-moral, without the consciousness of responsibility to-

ward God and man. But conscience, acting as a monitor, urges us to do the right and warns us against wrongdoing.

This is clear from Rom. 13:5, where St. Paul urges obedience to the civil government "not only for wrath, but also for *conscience*' sake." When Joseph was tempted by Potiphar's wife, it was his conscience which warned him not to commit adultery, for this would be a sin not only against Potiphar, but also against God. Hence he exclaimed: "How, then, can I do this great wickedness and sin against God!" Gen. 39:9. In functioning as a monitor, conscience acts upon our will.

Conscience also acts as a *judge*. Even before the act is consummated, if there is reflection upon the contemplated act, conscience acts as a judge. Employing the intellect, and going according to the standards which we have at the time, conscience judges whether the contemplated act is right or wrong. Conscience as a monitor then acts upon the will to do the right and avoid the wrong.

But sometimes we act impulsively, without forethought; and sometimes we act against the warnings of conscience. After the act has been committed, or if we have neglected to do our duty, conscience again acts as a judge. It now judges whether our action or neglected action is right or wrong according to our standards. Thus conscience may act as a judge both before and after our actions.

St. Paul appeals to this judging function of conscience when regarding his own teaching and conduct. He tells the Corinthian Christians: "But

by manifestation of the truth commending ourselves to every man's conscience in the sight of God," 2 Cor. 4:2.

Conscience also acts as an *executive*. It carries out its own judgments. In this capacity it acts internally upon the emotions, either commending us or condemning us. Rom. 2:15 we read: "Their conscience also bearing witness, and their thoughts between themselves *accusing* or else *excusing* one another." If we have obeyed the promptings of conscience, conscience commends us for our obedience and excuses and defends us against anything that might challenge the correctness of our conduct. The resultant feeling is one of joy and satisfaction. Such a conscience is called a *good* or *pure* conscience — 1 Tim. 1:19: "Holding faith and a *good* conscience"; 1 Tim. 3:9: "Holding the mystery of the faith in a *pure* conscience." See also 2 Tim. 1:3 and 1 Peter 3:16.

On the other hand, if we have disobeyed the promptings of conscience, there arise thoughts in our mind that *accuse* us of wrongdoing, or neglect of duty. Thus conscience condemns us and produces within us the feeling of guilt. This is called a bad, an *evil* conscience — Heb. 10:22: "Having our hearts sprinkled from an evil conscience." And in the story of the woman taken in adultery Jesus said to the scribes and Pharisees: "He that is without sin among you, let him first cast a stone at her. . . . And they which heard it, being convicted *by their own conscience*, went out one by one," John 8:7-9.

Thus conscience acts as a judge and a monitor before the act, and as a

judge and an executive *after* the act. Here is a definition: Conscience is that God-given, concentrated power of every human soul which holds man accountable to a Higher Being, judges whether our contemplated acts are right or wrong according to our standards, and urges us to do what we consider right and warns us against doing what we consider wrong; which judges whether our *consummated* acts are right or wrong according to the Law of God and the Natural Law, and accordingly commends or condemns us.

A GUIDED CONSCIENCE

Not every conscience is a God-pleasing conscience. A person's conscience may be so grossly misguided that he sins against God and man by following it, as was the case with Saul. Even a Christian's conscience may not be pleasing to God. It may be not only misguided, but also very weak. Instead of being active, it may be inactive. Instead of being sensitive, it may be hardened. Instead of being consistent, it may be inconsistent. Instead of being peaceful, it may be disturbed. What is a God-pleasing conscience?

If our conscience is not guided aright, it will lead us into sin. It is like a moving automobile. The motor drives it forward; but if the driver does not steer it aright, it will go off the road and into the ditch, or worse yet, it will crack up. Conscience is the motor which urges us to do what we consider right. But conscience must be rightly guided if it is to be God-pleasing. If conscience is not rightly guided, it will not only cause

us to sin, but it may plunge us into the abyss of eternal ruin. How important that our conscience be rightly guided! What is the true guide?

God's infallible Word, according to Ps. 119:105, where we read: "Thy Word is a Lamp unto my feet, and a Light unto my path." — From Rom. 2:15 we learned that the Gentiles "show the work of the Law written in their hearts." But this natural knowledge of God's Moral Law is imperfect. Paul writes; Rom. 7:7: "I had not known lust except the Law had said: Thou shalt not covet." Hence God revealed His will to man through the Prophets, Apostles, and Evangelists and had them set it forth in writing for our continuous reference and learning. It is of this Word of God that Jesus says: "Sanctify them through Thy truth; Thy Word is truth," John 17:17. God alone has the right to determine what is morally right and wrong. Hence His Word alone can guide conscience aright.

It is not pleasing to God when consciences are misguided, as so frequently happens. Many place the word of man above the Word of God, such as the Roman Catholics, who put the word of the Pope and the decrees of the church councils above God's Word; or the Christian Scientists, who put Mary Baker Eddy's book *Science and Health* above the Scriptures; and as the Mormons, who put the Book of Mormon above the Bible. Rationalists and Modernists place human reason above the Word of God. We Lutherans must beware lest we put the word of our great theologians, such as Luther, Walther, and Pieper above God's Word. Conscience is also mis-

guided if human opinion, public opinion, or social acceptance are made the criterion of conduct. It is so easy to ask: What are others doing? What do others think of it? Will I be popular if I do so and so? Rather should we ask: What does God want me to do? In line with this is the false standard of expediency which many people set up for their conscience to follow. Such are guided not by the Word of God, but by whatever is for their own temporal gain. Of this fleshly-mindedness we ourselves must beware and likewise instruct those entrusted to our care.

It is to be noted that many people think that *conscience* errs when man is misguided and goes against God's will. But it is not conscience which errs, but the standard upon which conscience acts is wrong. Conscience is the motor which drives man forward to do that which he considers to be right. The intellect is the driver which must steer man along the right course. Thus that which is popularly called an erring conscience is in reality a misguided conscience, as when Jesus said: "The time cometh that whosoever killeth you will *think* that he doeth God service," John 16:2.

The enslaved conscience is a misguided conscience. Conscience may be enslaved by superstition. There are many nominal Christians in our land who are enslaved by such superstitions, as, that it is bad luck to break a mirror, to walk under a ladder, to have a black cat cross one's path, to use the number 13; and to ward off evil you must knock on wood, nail a horseshoe over the door, etc. To get rid of such enslavement of conscience the intellect must be guided aright by

the Word of God and taught the foolishness and wickedness — the idolatry of such superstitions.

The tyrannized conscience is somewhat similar to the enslaved conscience. To urge obedience to man's word as though it were God's Word is to tyrannize consciences. Thus the Roman Catholic tyrannizes the consciences of its members by forcing upon them many man-made laws, as the abstinence from the use of meat and from certain pleasures during the season of Lent. We must beware that we do not seek to force others to do our will in matters of Christian liberty as though it were their God-given duty to do so. This is called legalism in the Church, Gal. 5:1.

The so-called weak conscience is also a misguided conscience. For the weakness consists not in lack of power, but in lack of knowledge. 1 Cor. 8:7: "There is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." In itself it was not wrong to eat meat which had been offered to idols, Rom. 14:14. But some did not know this and so went against their conscience in following the example of those strong in knowledge, and ate the meat.

But the consciences of those strong in knowledge were also misguided. For they did not know it was wrong to set an example to those weak in knowledge which would wound their weak conscience. 1 Cor. 8:10-12: "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those

things which are offered to idols, and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." See also 1 Cor. 10:25-29 and Rom. 14:13-15.

What if a person has scruples, "doubt or uncertainty regarding a question of right or duty"? We note that conscience does not have the scruples, but the intellect is uncertain as to what is right or wrong. Such a state of mind is displeasing to God. Rom. 14:5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." But what shall we do when we are in a state of doubt and until we come to a definite conviction? We read Rom. 14:23: "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Faith here means conviction. Whatever is not done by conviction is sin. Hence, if you don't know what to do, do nothing. Then study prayerfully the problem under consideration on the basis of God's Word until conviction is reached.

A God-pleasing conscience must be rightly guided not only in some things, but in all things. It must be consistent, not inconsistent. Saul, the Pharisee, punctiliously kept the Law of God externally as well as the tradition of the elders. But inconsistently he blasphemed Christ and persecuted His followers, thus showing how grossly misguided his conscience was, Acts 26:9-10.

Even though conscience is misguided, it should always be obeyed. "To disobey conscience is to sin

against the majesty of God, who gave us conscience." Disobeying conscience results not only in sin, Rom. 14:23, but also in the weakening of character. It may lead to mental confusion, the disintegration of personality, and thus to deep-seated mental illness, to insanity. It may also lead to loss of faith, the sin of obduration, and the sin against the Holy Ghost. 1 Tim. 1:19: "Holding faith and a good conscience; which some having put away concerning faith have made shipwreck"; Eph. 4:18-19: "Being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart; who, being past feeling," etc. Hence, we as spiritual leaders of those entrusted to our care should never tell anyone to disobey his conscience. Rather should we patiently and persistently instruct those concerned in the Word of God so their consciences are rightly guided. What a tremendous responsibility God has given us to impart to our members the whole counsel of God and to follow the command of Jesus: "Teaching them to observe all things whatsoever I have commanded you"! Acts 20:27 and Matt. 28:20.

AN ACTIVE CONSCIENCE

A God-pleasing conscience is one which is active in its response to God's will. Conscience may be active subconsciously, even when we are asleep. Many a person has been aroused out of his sleep by his conscience producing terror because of his sins.

In the conscious state, conscience is not always active. For we are not always occupied with moral matters. But the moment a moral situation confronts us, the moment we are called

upon to choose between right and wrong, then conscience goes into action, first as a judge and then as a monitor, urging us to do what we consider right and to avoid what we consider wrong. Conscience may also be activated after an act has been performed. Acting as an executive, conscience may either commend or censure the act. The very completion of a good work may incite conscience to voice its approval and to produce feelings of joy and satisfaction. Or a word of God which we hear, read, or recall, or the approval of our fellow men may incite our conscience to commend us. But if the voice of conscience has been suppressed and disregarded, it may condemn us. This may take place immediately after the act has been committed, or not until years afterward. In the providence of God many things can start conscience acting as a judge and executive after an act has been performed. It may be some word of God heard in the classroom or church. It may be reading something in the newspaper, in a book or magazine. It may be something heard over the radio or seen over television. It may be sickness which comes upon us, danger which confronts us, or death which stares us in the face. In some way conscience is moved to judge that our act was wrong and to condemn us: "Thou art the man who has sinned." Thus conscience may be active before and after the act. A God-pleasing conscience is one which is active and strong, not inactive and weak.

AN INACTIVE CONSCIENCE

An inactive conscience is called a dormant, sleeping, weak, paralyzed, calloused, hardened conscience.

What makes conscience inactive when it should be active? It is lack of conviction. If we are firmly convinced that we should do something, then our conscience urges us to do it, and keeps on urging us until we either follow it or stifle it. But if we lack conviction, if we are not fully persuaded that we should take a certain course, then action is paralyzed. This fact is of tremendous importance in our preaching and teaching. If we speak of mere generalities and condemn the whole world because of sin, we may please our hearers, but probably will not strike home to their consciences. But if we speak concretely of specific sins, if we awaken our hearers to their responsibilities toward God and man, we will probably strike home to their consciences and bring them to the conviction that they ought to take a certain course. And once they have the conviction that they ought to read their Bibles regularly, to engage in personal mission work, to give liberally of their time, talents, and material gifts for the Lord's work, etc., their consciences will keep on urging them to do so long after they have left church and school.

But why is it that the voice of conscience is not always followed, but is so often suppressed? It is because of the contrary power within us, the evil flesh. While conscience urges compliance with God's Word, the flesh urges expediency: to do what will benefit you the most. Thus the flesh may urge us to a certain action because of the need of the moment, the fear of men, the desire to please others, or the desire to favor someone for our own benefit. As these selfish interests gain the upper hand in the

heart, the voice of conscience is suppressed more and more until it is entirely disregarded. Thus the fear of men caused Peter to ignore his conscience and deny his Lord; and the love of money caused Judas to disregard the warnings of his conscience and betray Jesus, John 12:6. Those who persistently disregard the promptings of their conscience cause their conscience to become callous and hardened. This does not mean that the conscience dies, for this never takes place, but it ceases to function for a time. St. Paul says of the false teachers, 1 Tim. 4:2: "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Thus the sinful flesh, aided and abetted by the devil and the wicked world, strives to make the conscience inactive.

ACTIVATING THE CONSCIENCE

A question which concerns us much as spiritual leaders is: How can an inactive conscience be activated?

"By the Law is the knowledge of sin," Rom. 3:20. If the conscience is misguided, the Moral Law of God will show the individual his error and bring him to contrition. Thus Saul's misguided conscience was aroused by the voice of Christ Himself, who preached the Law to him: "Saul, Saul, why persecutest thou Me?" Acts 9:4. Once Saul came to the conviction that he had done wrong in blaspheming Jesus and persecuting the Christians, he repented of his sins.

If the conscience is hardened by repeated sinning, the Law of God can arouse the sinner to a realization of his sin against God, and thus cause the conscience to function as a judge and an executive, condemn the indi-

vidual and work sorrow over sin. Thus the prophet Nathan in the parable of the poor man's highly prized lamb which was seized by the rich man showed David: "Thou art the man" who has seized the one beloved wife of Uriah, 2 Sam. 12:1-13. By the Law, David's suppressed conscience became active, accused him of his sin, and brought him to contrition, Psalm 51.

The ruler Joseph activated the consciences of his wicked brothers as they stood before him in Egypt by commanding them to bring their youngest brother unto him, Gen. 42:20. This reminded them of their sins against Joseph: "And they said one to another: We are verily guilty concerning our brother in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us," Gen. 42:21.

God lovingly chastens the Christians in order to activate their consciences by reminding them of their sins, awakening in them the convictions of their sinfulness, and bringing them to contrition. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Heb. 12:6. "We are chastened of the Lord, that we should not be condemned with the world," 1 Cor. 11:32. "The Lord trieth the righteous; but the wicked and him that loveth violence His soul hateth," Ps. 11:5.

Thus Jonah's suppressed conscience was aroused by the chastening of God when he was thrown into the sea, swallowed by a great fish, and languished in the belly of the great fish three days and three nights, Jonah 1:15-17. "Then Jonah prayed unto the Lord his God out of the fish's belly,

and said: I cried by reason of mine affliction unto the Lord, and He heard me," 2:1-2.

The goodness of God also leads to repentance: "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. The goodness, forbearance, and long-suffering of God make a Christian feel ashamed of himself when he ponders how little he deserves them because of his manifold transgressions. Thus by contrast God's goodness reminds us of our own unworthiness, hence brings us to contrition. "And Jacob said: O God . . . I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan; and I am become two bands," Gen. 32:9-10.

Thus the Moral Law of God, together with the chastening of God and the goodness of God, activates inactive consciences.

A PEACEFUL CONSCIENCE

A God-pleasing conscience is not only rightly guided by the Word of God and active in its response to God's will, but it is also peaceful.

Many people have a disturbed conscience, also called a troubled, agitated, or smitten conscience. Thus "David's heart smote him after that he had numbered the people," 2 Sam. 24:10. He experienced compunctions of conscience, self-reproach for wrongdoing. Once an inactive conscience is aroused, the pangs or qualms of conscience may become very painful and severe. Great fear and terror may grip the heart, which may lead to acts

of violence or to acts of restitution. Conscience is like a sleeping giant. It may take much to arouse it. But once it is aroused, its power may be very great.

Great must have been the pangs of conscience of Judas when he "repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned in that I have betrayed the innocent blood. And they said: What is that to us? See thou to that. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself." Matt. 27:3-5.

There is no greater torment than that of an evil conscience. One cannot flee from one's own conscience, as it accompanies a person wherever he goes. Says Isaiah: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Is. 57:20-21. Yet many wicked try to obtain a peaceful conscience. How may a peaceful conscience be obtained?

A peaceful conscience cannot be obtained by good works. Many people do works of penance, works of restitution, as some of those who have cheated the U. S. Government send money to the Conscience Fund in Washington, D. C. But good works cannot make a conscience peaceful before God, as Luther and others who tried salvation by works found out. Good works may deceive an individual for a little time, but his conscience will accuse him again and again of sin. And God says: "By the works of the Law shall no flesh be justified," Gal. 2:16. Something greater than the good works of sinful human

beings is needed to provide a peaceful conscience. What is it? It is God's forgiveness of our sins. In order to obtain God's forgiveness there must be sincere contrition, sorrow over sin. A sham contrition, even the shedding of tears over the temporal consequences of one's sins, is in vain. True contrition is sorrow over sin as sin against God, as David said, Ps. 51:4: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight."

But contrition alone leads to despair. The case of Judas clearly shows this. He was deeply contrite. But instead of trusting in Christ for salvation, he despaired and committed suicide. Faith in Christ as our Savior from sin is essential in order to obtain a peaceful conscience before God. This comes alone through the Gospel. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. 5:1. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:22. The latter no doubt refers to the Sacrament of Holy Baptism. We are told more of this means of grace in 1 Peter 3:21: "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism brings to faith in Christ, our Savior, through which we obtain forgiveness of sins and thus a good conscience before God. The Lord's Supper likewise strengthens our faith in the atonement of Christ and the remission of sins, Matt. 26: 26-28, and so mightily aids in giving

us a peaceful conscience. Thus in order to obtain a peaceful conscience before God, contrition and faith in Christ as our Savior are necessary.

How may a peaceful conscience be preserved? The answer: By a godly life. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor. 1:12. "Herein do I exercise myself to have always a conscience void of offense toward God and toward men," Acts 24:16. St. Paul does not say that he always succeeds, but he strives, he disciplines himself to have a good conscience. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. 1:5. "We trust we have a good conscience, in all things willing to live honestly," Heb. 13:18. "Having a good conscience; that, whereas they speak evil of you as of evildoers, they may be ashamed that falsely accuse your good conversation [conduct] in Christ," 1 Peter 3:16.

Thus a peaceful conscience is preserved by a godly life. And when a Christian sins in weakness, peace of conscience is restored by contrition and faith in Christ.

We are now ready for a final definition: *A God-pleasing conscience is one which is rightly guided by God's Word, active in response to God's will, and peaceful by contrition and faith in Christ.*

May God give and preserve to all of us a conscience pleasing to Him, and grant that we may be His instruments in producing and preserving such a conscience in others!

The Proper Handling of Calls

WM. A. KRAMER

When the majority of people think along selfish and secularistic lines, as they do so largely today, pastors and teachers are also affected. It becomes more difficult for them to hold their call in high esteem, and they run the danger of losing their Christian sense of values. Complaints may increase regarding the attitude of pastors and teachers toward their Christian calling and work, and some of the complaints may be justified. These conditions exist today, and for that reason pastors and teachers need to be doubly careful not to offend in dealing with calls. We are here concerned only with the proper handling of calls on the part of teachers.

There are certain standards of decency and propriety which should be observed in the matter of calls. Good procedure, courtesy, and respect for the calling of the Christian teacher require them.

Any teacher who regards a call properly placed by a Christian congregation and accepted by him as a divine call, will handle all calls, whether he accepts them or not, with the greatest respect. The fact that a Christian congregation is willing to have him as the shepherd of their children is in itself a cause for gratitude. Gratitude for the privilege of serving in God's kingdom will color the teacher's thinking and action, and his handling of calls will likely be proper.

Any teacher who regards his service chiefly as a means of making a living, particularly if he should be at the same time demanding and tactless,

will find it natural and easy to make all the mistakes in the book. The proper handling of calls is therefore much more a matter of being the right person than of knowing the rules.

The intention here is not to imply that improper handling of calls is practiced. Yet it is necessary occasionally for teachers to remind themselves of proper procedures and to warn one another against tactlessness or abuses in dealing with calls.

A. PROCEDURE IN HANDLING A CALL

1. Acknowledge receipt of the call at once in writing. As soon as possible, inform the calling congregation of the time when a reply may be expected. The calling congregation is justified, ordinarily, in expecting acceptance or return of its call within a few weeks, though extraordinary circumstances may require longer consideration. The time may also be shorter. Conversely, the teacher who has received a call, and who has requested additional information, has the right to expect a prompt, courteous reply from the calling congregation or the pastor or officers who are acting for the congregation.

2. Every call should be given honest consideration. In this consideration it should be kept in mind that a candidate (one who is graduating from a teachers' college) ought ordinarily to accept the call from the congregation to which he is assigned.

The teacher in office should remember that God does not always call to a

larger congregation, to a larger school, from a teaching position to a principalship, from a lower salary to a higher salary, or from an elementary to a high school. Age, ability, health, and other conditions need to be considered.

3. The teacher has a right to seek full information regarding the situation in the calling congregation (accompanying letter, *Statistical Yearbook*, District officials, or others). Abuses do not stem from seeking adequate information, but from wrong purposes and wrong motives. The information should be sought to help the teacher determine whether or not God really wants him at some other place. If the accumulated information is prayerfully considered, God will give the right answer.

4. The teacher should inform his pastor and his congregation of a call which he may have received. The letter addressed to the congregation should be turned over to the proper person. The meeting of the congregation should be so set as to allow the teacher sufficient time to get his information, but also so as to be fair to the calling congregation. The congregation itself should deal with all calls, not only boards or committees, though the latter may certainly meet with the teacher to give preliminary consideration and to offer recommendations.

5. The teacher should try to reach a clear-cut decision regarding the call by the time the congregation meets. If he is in doubt about acceptance, his present congregation should receive the benefit of the doubt.

6. Procedure in the meeting in which the call is considered:

- a. Present the call and the accompanying letter or letters.
- b. Have the teacher state his attitude on the call. If a board or committee has a recommendation, this should be presented following the teacher's statement.
- c. If the teacher has decided in favor of acceptance, he will state his reasons. Only valid and convincing reasons should be advanced.
- d. If the teacher feels he should stay, he will express his willingness to return the call if the congregation so desires. A teacher who pretends a desire to accept a call merely for bargaining purposes is both foolish and dishonest.
- e. In either case, discussion will likely follow, and a resolution will be proposed and adopted. A teacher may change his mind about accepting or not accepting in view of the case made by the congregation. Certainly he should give sympathetic hearing and honest consideration to the viewpoint of the congregation. If the viewpoint of the congregation differs sharply from his own, he may ask for a few days' time before making the final decision.

7. The transfer to a new congregation should be made with the interests of both congregations in mind. Ordinarily transfers should not interrupt the school year. At all events, an arrangement satisfactory to both

congregations should be sought. The following matters should be taken care of:

- a. Inform the congregation that has issued the call of the acceptance or the return of the call immediately. In case the call is declined, write the unsuccessful congregation a respectful letter. Present the matter as decisive, and do not turn back the call with one hand, while holding out the other for its return. If the call is accepted, make such arrangements as are necessary to provide for a transfer that will disrupt the work as little as possible.
 - b. In the case of acceptance of a call into another District, inform the District President, asking him for a transfer to the new District.
 - c. Make sure that the installation is ordered by the District President of the new congregation. Usually the pastor arranges this with the District President. But make sure that the detail is attended to.
 - d. Inform the District Superintendent, if any, of the acceptance of the call.
 - e. Make sure that the report of the installation and the change of address are published in the official periodicals. The installation is generally reported by the installing pastor, while changes of address are submitted by the teacher who moves or accepts a call.
8. A teacher may feel disinclined to accept a call, but find that the

congregation would like to see him go. The congregation cannot dictate the acceptance of any call, but it has the right to dismiss a teacher who is incompetent, negligent, or otherwise unsuited for his calling. Dismissing a teacher is a serious step, and it should not be taken in an unchristian spirit or without a previous earnest effort to improve an unsatisfactory situation. It is best if the advice of District officials is sought before final action is taken. Both the congregation and the teacher should seriously search God's Word and their own hearts to make sure that God's will is done.

In case of dismissal, the District President should be immediately informed. The reasons for the dismissal will determine whether the teacher can be a "candidate" for another call or whether he has disqualified himself for his calling. A fair investigation will disclose the facts in cases of doubt.

B. MISCELLANEOUS POINTS THAT TEACHERS OUGHT TO OBSERVE IN THE MATTER OF CALLS AND TRANSFERS

1. Do not belittle what you find in your new congregation or act as if you had left a more desirable place. It will get you nowhere; people will not believe it even if it were true.

2. Do not try to revamp everything in your new congregation at once. Be patient, tactful, and moderate.

3. When you accept a new position, stay long enough to make a worthwhile contribution. Frequent transfers, except for extraordinary reasons, are damaging to the cause of Christian education.

4. Live up to the terms of your call. It is good to read the "Diploma of Vocation" from time to time as a reminder. But do not insist that you have no other duties besides those mentioned in the diploma of vocation.

5. Do not criticize the work of the teacher or teachers who preceded you. Do your own work well, and let that speak for you.

6. At the place you leave, have everything in order for the next person: records, data, course of study, and whatever is necessary for him (or her) to take over without loss of time or effort.

7. Do not apply for a specific position, be it ever so subtly. If you feel that a change would be desirable, go through the proper channels, the District President, Superintendent, and the Teachers' Bureau. All of these are concerned about the welfare of the Kingdom and your welfare. Above all, take your needs to God in prayer. And do not ask for a transfer if you don't mean it. There are cases on record where a teacher asked for a transfer and then did not accept any of a half dozen calls that came to him.

8. Do not cancel acceptance of a call, because you receive what you consider a "better call" after you have accepted another. Keep your word, as a Christian should.

9. Do not resign for insufficient reasons, and resign only if the diffi-

culty cannot be relieved by a transfer or otherwise. Good reasons for resigning are generally the following:

- a. Failure as a teacher (A good Christian may be unsuitable as a teacher.)
- b. Poor health.
- c. An obviously inadequate salary for the needs of the family.

Do not resign at the end of the summer vacation except for unusual reasons. It will look as if you were determined to get every possible dollar of salary out of the congregation before resigning.

TRANSFER OF WOMEN TEACHERS

Various practices are followed in the employment of women teachers. Some are under contract, some not, and some are employed under the terms of the "Solemn Agreement." Order, propriety, and fairness should prevail in all dealings with congregations, superintendents, and the Teachers' Bureau. The principles of Christian fair play need to be observed at all times.

NOTE: The Board for Parish Education has available a mimeographed paper titled "Procedure in Calling a Regular Male Teacher for a Parochial School" (Form 104). This paper, written by Dr. A. C. Stellhorn, Secretary of Schools, emphasizes procedures to be followed in calling teachers. However, the teacher's responsibility in dealing with calls is also treated. Copies may be had free from the Board for Parish Education, 210 North Broadway, St. Louis 2, Mo.

NEITHER PLAY AT WORK NOR WORK AT PLAY. — Play stands in contrast with work. The subjection of the individual to the demands that the environment makes on him is work. The spontaneous physical expression of individuality is play. Work is always for some ulterior end to be attained; play is always for its own sake. Work may or may not be agreeable; play is always pleasant. Work is serious; play is light. In work the universal self dominates; in play the particular private self. — Herman H. Horne in *The Philosophy of Education*.

Boards of Education of Lutheran Schools

WALTER P. TIMM

A little more than a year ago a survey was made of boards of education of Lutheran parishes in southeastern Michigan, the objective of which was to determine the membership and function of these boards and subsequently the degree to which they served their purpose. The data were chiefly secured through a questionnaire sent to each of the sixty-three principals, to which 77.8 per cent responded. In addition, a number of individual lay members of these boards were interviewed. The following discussion is based on the data secured and on their interpretation.

NUMBER AND STATUS OF MEMBERS

Lutheran boards of education, it was found, generally consist of three lay members of the congregation, the pastor, the principal, in many instances the male members of the teaching staff, and the Sunday school superintendent. According to the survey, the pastor, the called teachers, and the Sunday school superintendent are, as a rule, voting members of the board.

AGE AND OCCUPATION OF MEMBERS

Who are the board members, and what are their qualifications? Reeder lists the chief qualifications of board members as "public spirit, honesty, good judgment, co-operativeness, faith in education." He adds, "It is desirable for the members to have as much formal education as possible."¹ For

the Lutheran board, Kramer similarly lists five qualifications:

- 1) A sincere desire to serve the spiritual needs of the congregation and of the community;
- 2) A willingness to regard oneself as a trustee of Christian education in the congregation and to foster and improve it;
- 3) An appreciation of the value both of the Christian school and of the part-time agencies;
- 4) A willingness to deal with problems of Christian education objectively, courageously, and intelligently;
- 5) A willingness to work hard.²

Information on a total of 151 men revealed the age of the members ranging from twenty-six to sixty-five, though few were under thirty, and eighteen were over fifty. The largest representation was found in the thirty-five to forty-year group. These years may include the parents of most children of elementary school age.

The members were classified by vocation into four main categories: unskilled and slightly skilled laborers; semiskilled and skilled trades; office, sales, and business workers; and professional men and executives. By far the largest group was that of skilled and semiskilled workers — seventy-four, or practically half of those reported. Executives and professionals ranked second in number, with thirty-three in this group. Twenty were salesmen, office workers, or businessmen; while seventeen were unskilled or slightly skilled workers. This oc-

¹ Ward G. Reeder, *The Fundamentals of Public School Administration*. New York: The Macmillan Company, 1945, pp. 79-80.

² Wm. A. Kramer, "The Purpose and Function of a Board of Education in a Congregation," *Lutheran Education*, LXXXV (January, 1950), pp. 228-229.

cupational picture apparently reflects the total constituency of the various congregations.

EDUCATIONAL BACKGROUND OF MEMBERS

The educational background of the men proved to be similarly representative. The largest single group, fifty-eight, were those with twelve years of education, or with a high school education. Twenty-four were reported as having some college training, including seven bachelors, seven masters, and one doctor. Thirty-two had completed the eighth grade, while seven had less than eight years of schooling, and eleven had entered high school, but had not completed the four years. Another nineteen cases were reported as unknown. If, in some cases, the formal academic background seems less than one might expect, it may be partially accounted for by the fact that some of them entered their vocation at a time when educational opportunities and requirements were not what they are today. In several instances attendance at night school, special courses, and similar educational agencies were listed.

The questionnaire also solicited information as to where the members had received their training. Fourteen were reported unknown, twenty-nine had attended only Lutheran schools, forty-two had never attended Lutheran schools, while sixty-six — the largest single group — had received a part of their training in Lutheran schools. No doubt the fact that no Lutheran school training was available accounts for its absence in many cases.

MEMBERS' RELATIONSHIP WITH PUPILS

Ninety-five of the board members have children enrolled in the school. An additional ten were reported as having had children in school and five as soon to have some enrolled. The question was not specifically asked, but it is quite probable that the remaining forty-one include many who have had or will have children in school. In the interviews the men were practically unanimous in saying that usually board members should have children in school.

About two-thirds of the board members do not visit classes in session. The survey revealed fifty-one visit school, most of them once or twice a year. Three of these were reported as visiting once a month and one even twice a month. An additional five were listed as visiting school, but not classes in session, while ninety-five did not visit. Six of the men interviewed reported they seldom or never visited school because their work did not allow the time. The other two men simply maintained that they wouldn't be qualified to evaluate procedures anyhow, saying, "That's what we have teachers for." It should be borne in mind here that duties of board members usually include visiting of the school in session. In fact, such visiting is regarded as an essential requirement.

The duties of the Board of Education shall be . . . to determine by actual visits of the classes in the parochial school. . . .

- a. Whether the aims of Christian education are being achieved.
- b. Whether Christian discipline prevails.
- c. Whether the provisions of the course

of study adopted by the congregation are carried out.

- d. Whether the relation between teacher and pupils is satisfactory.³

MEMBERS AS LAY LEADERS IN EDUCATION

One question inquired: "Does he keep himself informed of educational progress also in other schools?" In eighty-four cases the question was answered in the affirmative. One said he "visits the public schools"; several others "talked with teachers about their work." When interviewed, the men usually said: "I do what I can," or "I discuss school with those interested," or "I talk to people who know when I have a chance." None had done any specific reading pertaining to school boards with the exception of some materials distributed and discussed in meetings.

Here it may be mentioned that suitable reading material for school board members is provided by our Synod, such as *A Guide for Boards of Christian Education* by A. H. Kramer, *Lutheran Education*, and *Parish Education*. The latter are regularly published periodicals. All of these publications are available at Concordia Publishing House, St. Louis, Mo.

THE BOARD IN ACTION

ORGANIZATION

The current practice, according to the survey, is to operate with a minimum of officers. As Kramer's *Guide* has it, "The Board elects its own chairman and secretary and designates the person or persons responsible for the preparation of a program for each

meeting."⁴ None reported any standing committees. Most of the boards have a chairman, slightly over half of them have a secretary, and about a fourth of them listed a treasurer. No other officers were noted in any significant frequency. In not a single instance were any standing committees within the board reported. That this practice is in keeping with sound educational theory is evidenced by the following statement:

In recent years the trend in school board organization has been away from standing committees. Experience has shown that if school boards delegate to the professional staff responsibility for executive and administrative detail and confine themselves to legislative policy-making and evaluative functions, there is little, if any, need for standing committees. Most problems and services delegated to standing committees usually would be as well or better performed by the executive staff or at a meeting of the entire board.⁵

MEETINGS

It is generally agreed that meetings should be monthly:

It is generally agreed that the school board should meet in regular session at least once each month, and that special meetings should be called when necessary. Each board of education should adopt a regular schedule, stating time and place of board meetings. This schedule should be spread upon the minutes of the board. This is an important legal safeguard. If there is a regular schedule, notice of regular meetings

⁴ A. H. Kramer, *A Guide for Boards of Christian Education* (St. Louis: Concordia Publishing House, 1946), p. 8.

⁵ *School Boards in Action* (Twenty-fourth Yearbook, American Association of School Administrators, Washington: American Association of School Administrators, 1946), p. 85.

³ *General Course of Study for Lutheran Elementary Schools* (St. Louis: Concordia Publishing House, 1943), p. 313.

is not required, for it is assumed that members know when meetings are to be held. If no regular schedule of meetings has been adopted, failure to notify each member of the exact time, place, and nature of the meeting may invalidate any business transacted.⁶

Guides for boards published by the church organizations generally include a similar paragraph: "The duties of the Board of Education shall be. . . . To meet regularly for the study and discussion of educational needs and problems of the congregation."⁷

In our study it was reported that the majority (thirty-five) conduct regular meetings monthly. In those cases where meetings are less frequent, the schedule often follows that of the congregation in general. In many parishes the Voters' Assembly meets quarterly, and the various boards meet quarterly — previous to the general assembly meetings — calling special meetings when necessary. As to the frequency of special meetings, the schools in our survey reported a spread from one a month to none at all. Many simply said, "When needed." Special meetings are called by the principal or chairman of the board in all but a few cases.

Contemporary educational thinking seems to hold that the meetings of the board should be open to the public:

In general, meetings of the board of education should be open to the public, and the meeting place should be adequate to accommodate all of the persons who are likely to be in attendance. Pro-

visions should be made of such nature that the audience understands as fully as possible the business the board transacts. The business should be transacted in such a way that there is no subterfuge or cover-up of any kind.⁸

In the case of church boards, "the public" would evidently be the membership of the congregation, namely, the constituency of the school. It should be mentioned, too, that closed meetings are in order when the subject to be considered warrants it: "Boards of education should never hesitate to call for executive session or for a meeting of the committee of the whole when, in their judgment, such is needed."⁹ On the question of open meetings the Lutheran boards of southeastern Michigan reported twenty-seven open to sixteen closed, while six listed theirs both ways.

Sound educational theory obviously requires that every board adopt an agenda, or order of business, for its meetings. In the survey only slightly over half of the boards reported following a regular agenda. This would appear to indicate a weakness that merits further study and analysis. In addition to the usual items of business meetings, regulations or guides for Lutheran boards often recommend that the board spend some time on educational or inspirational topics.¹⁰ The survey showed that only twelve out of forty-nine do so regularly in southeastern Michigan, while another ten reported "occasional" topics.

A carefully prepared agenda does not automatically result in unnaturally

⁶ *Manual for School Board Members* (Bulletin of the Bureau of School Service, University of Kentucky), XXI (June, 1949), 17.

⁷ A. H. Kramer, *op. cit.*, p. 8.

⁸ *School Boards in Action, op. cit.*, p. 89.

⁹ *Ibid.*, p. 90.

¹⁰ Wm. A. Kramer, *op. cit.*, p. 230.

formal meetings. An orderly, informal meeting is probably most desirable, so that discussion may be free and members may feel pleasantly at ease. In the study, ten schools listed their meetings as being formal and twenty-two as informal. It may be that the size of the groups, and the familiarity found among members of small groups, obviates the necessity of formal procedures.

POWERS AND DUTIES

Policy making is the term generally used to cover the powers and duties of school boards. Frequently it is difficult to distinguish what part of a board's activities are "policy making." Policies of a school or an entire system ordinarily evolve in the course of time, and tradition is a powerful influence and a great stabilizer. If it were not so, we might expect radical changes in our schools every time the membership of the board changes.

Since the professional staff is best acquainted with school problems, recommendations for new policies will ordinarily come from them. At the same time it is quite likely that some policies arise from proposals of board members, congregations, or special-interest groups. Alert school board members will be cautious about acting on proposals that are likely to come from meddling individuals or groups. "In a well-administered school system not much, if any, legislation will be enacted by the board of education which has not been recommended by the superintendent."¹¹

When the professional administration is so influential in the board's

business of policy making, the charge of "rubber stamp" has occasionally been heard. The charge has been answered:

Delegating full responsibility to the superintendent for all phases of the education program does not mean that the board itself is a rubber stamp. A good board of education is a deliberative body. Its decisions should be the result of a combined judgment and not the judgment of the superintendent or any individual board member. All recommendations of the superintendent should be thoroughly considered. Each board member should be given an opportunity to study the proposition and to offer his counsel and advice to the board. The superintendent should support his recommendations with facts. The board should suspend judgment until all the pertinent facts are presented. If the superintendent does not have the facts to support his recommendations, both he and the board will profit if action is delayed until the facts can be obtained.¹²

This is in line with an expression by one of the principals contacted in the survey: "Rubber Stamp" does not describe our board. Some questions are solved by the group by discussion. More often, if a problem arises, it will be sent back to the faculty or an individual to recommend a solution. The recommendation is then discussed, amended, accepted, or discarded."

On the other hand, there are indications that some boards or board members have gone to the other extreme; that is, they have assumed powers of an executive nature. Though it remains true that sometimes it is difficult to draw the line between legislative and executive

¹¹ Ward G. Reeder, *op. cit.*, p. 86.

¹² *Manual for School Board Members*, *op. cit.*, p. 24.

function, yet, generally, sound educational thinking demands a division-of-labor policy as a basic principle. On this point the American Association of School Administrators says:

Legislative powers and functions shall belong to the board and *executive* powers and functions to the superintendent. This is a principle that has taken much experience, some of it bitter, to reveal. This principle, even yet, is not always adhered to in practice. Standing committees or special committees of the board often perform what are essentially executive functions. Even individual board members at times assume powers that are essentially executive in nature.¹³

Reeder makes the following pertinent comment:

The execution of the policies should be left wholly to the professional experts of the board of education—that is, the superintendent, the principals, business officials, teachers, and other employees. Boards of education do not have the time to execute policies, nor do they usually have the acumen necessary for such work; they have not been prepared to execute school policies. The function of the board of education is *not to run the schools, but to see that they are run.*¹⁴

Our study revealed that twenty-seven principals consider their board the policy-making body it should be. Twenty others list their board as being only a rubber stamp. Not one charged his board with assuming executive functions. It would seem that Lutheran school board members generally realize that they are not professionally trained.

REPORTING TO CONSTITUENTS

Suggested regulations for boards in congregations almost invariably include "reports in congregational meetings."¹⁵ Yet, eight boards in the survey make no such regular reports. Since even annual reports would surely be considered "regular," there is obviously room for improvement here. At any rate, we might well note the comment of the American Association of School Administrators on this point: "Silence regarding the responsibilities of the schools in times of rapid social and economic change is a luxury no board of education can afford."¹⁶ And the synodical Board for Parish Education says: "Does your congregation receive an annual report from its local Board for Parish Education? You will keep your members interested in your educational program by means of such printed information."¹⁷ In the cases where regular reports are made, the frequency varies from monthly to annually. Half of them listed monthly reports. Obviously, the frequency of reports will depend largely on the frequency of congregational meetings.

RELATIONSHIP TO THE PROFESSIONAL STAFF

Though the Lutheran board of education does not employ the teachers of the congregation, yet "the personnel of the educational agencies is the concern of the board . . . the board can aid and encourage the teachers, pray

¹⁵ A. H. Kramer, *op. cit.*, p. 10.

¹⁶ *School Boards in Action, op. cit.*, p. 184.

¹⁷ "Boards of Christian Education, The," *Parish Education*, XXVII (October, 1949), p. 126.

¹³ *School Boards in Action, op. cit.*, p. 24.

¹⁴ Reeder, *op. cit.*, pp. 86–87.

for them, and . . . see that they receive an adequate salary. . . ." ¹⁸ The majority of boards evidently do make suitable recommendations. Thirty-four of the forty-nine principals replying to the questionnaire said their boards tried to improve the teachers' welfare. In the case of the other fifteen it would seem reasonable to assume they are neglecting an important phase of their duty — unless there is no longer room for improvement!

Similarly, in calling or employing professional workers, thirty-seven boards make appropriate recommendations. According to the survey, the other twelve do not. Either the boards are not much concerned; or, possibly, the respective congregations are not concerned about consulting their boards of education. As Kramer has expressed it: "In procurement of personnel, the board should be represented on the nominating committee for teachers in any agency. Particularly, no schoolteacher should

ever be called by the congregation without first submitting his name and recommendations to the board." ¹⁹

SUMMARY

Generally speaking, the members on Lutheran school boards are qualified. Numerically the boards are not too large and have adequate professional representation. In their status as fathers of children of school age, the ranking was high. As to visiting school, keeping informed on educational trends, and giving evidence of thinking on educational problems, there is room for improvement.

The survey showed that the boards were organized with a minimum of officers and that, generally speaking, the frequency of meetings was adequate. Improvements which suggest themselves are more carefully prepared agenda for the meetings and a more clearly defined distinction between legislative and executive functions of a school board.

¹⁸ Wm. A. Kramer, *op. cit.*, p. 230.

¹⁹ *Ibid.*, p. 231.

"ONE NASON IN A FEASIBLE." — Have you asked any of your classes recently to write out the Pledge to the Flag. One educator reports: Instead of "I pledge allegiance" we find the children writing: "I perjur legons," "I plaig alegins," "I pledge a legon," "I pledge the Legen to the flag." Instead of "to the Republic for which it stands" we find: "to the Republicans," "to public for witches stand," "to the republic for Rich can stands." Instead of "one nation indivisible" we find "one country invisable," "one country inavisible," "one nason in a feasible." Instead of "liberty and justice" they write: "with liberty and jesters," "off liberty just for all," "with liberty and jests straws."

NATURE TEACHES US. — He [Dr. G. Campbell Morgan] was keenly alive to daily contacts and incidents that might be grist to his homiletic mill. In one of the most famous cherry orchards of southwestern British Columbia, Dr. Morgan stood amazed at the abundance and size of the fruit. "Well!" he said to the grower, "anyone can see that cherries are easily grown here." "Dr. Morgan," said the fruit grower, "we are fighting for the life of those cherries 365 days in the year." The reply was turned to telling account in a later message on Christian watchfulness. — *Life of G. Campbell Morgan* by Jill Morgan (Revell).

† Professor Henry C. Gaertner, M. Mus. †

In the early hours of Friday, March 7, the soul of our colleague and friend Professor Emeritus Henry C. Gaertner was carried by the angels into Abraham's bosom. He had attained to the age of nearly 83 years.

Born June 19, 1869, in Ida, Monroe County, Mich., Henry C. Gaertner's early school training was received in St. Peter's Parish School in Petersburg, Mich. In 1885 he entered the Teachers' Seminary at Addison, Ill., and was graduated in 1891. His first call was to St. Peter's School in Detroit, Mich. He served this school until 1902, when he accepted a call to Trinity Lutheran School in Buffalo, N. Y. In 1905 he went back to Detroit to teach at Trinity Lutheran School. In 1907 St. Peter's Congregation in Detroit called him back, and he accepted the call. During these years he studied piano, organ, and voice under various prominent teachers.

Since 1921 Professor Gaertner served at Concordia Teachers College, River Forest, in the field of music. He was privileged to complete 60 years of service to the Lord and His Church with the close of the 1951 school year. He held the degree Bachelor of Music in organ, piano, and composition, and the degree Master of Music in school music. He was also a member of the American Guild of Organists.

He was called to his eternal rest on Friday morning, March 7, at the age of 82 years, 8 months, and 14 days. His departure is mourned by his widow, Katherine, nee Baier; five children: Gertrude Brauer, Walter, Arthur, Laura Klintworth, Eleanor Schmieding; and ten grandchildren.

Professor Gaertner's chief field of interest was music, in which he had achieved commendable understanding and skill and which he had dedicated to the service of our Lord. But his interests were not restricted to one cultural area. He was a student of history and theology. In addition to his mastery of

both the English and the German language, he had acquired a remarkable ability to read and speak French. The Lord had endowed him with a vivid memory, so that he had an extensive reservoir of historical data, and names associated with faces of people whom he had met were almost indelibly impressed upon his memory.

The deceased was a faithful and conscientious worker in the vineyard of the Lord. His pupils in the elementary school and later his students at Concordia will remember him as a consecrated teacher and counselor. Rendering service was his goal in life, to which time and personal convenience were secondary considerations. Devotion to duty was the pattern of life which he constantly exemplified. Since experience had proved to him that difficulties may be met and obstacles may be overcome by personal determination and vigorous application, he was an inspiration to his associates, especially to those who learned to know him more intimately.

Above all, by the virtues and exemplary character traits which our colleague and friend possessed he gave evidence of his sincere Christianity. He was esteemed as "an Israelite indeed in whom is no guile." Fully conscious of his inherent sinfulness and resulting human weaknesses, he relied on the grace of God in Christ, his Savior. This faith enabled him to reflect such beautiful Christian traits as humility, charity, co-operation, sympathy, forbearance, patience. His philosophy of life is summarized in his funeral text, selected by himself, which his pastor, the Rev. Erwin L. Paul of St. John's Lutheran Church, Forest Park, Ill., beautifully applied and interpreted: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God" (Rom. 5:1-2).

THEO. KUEHNERT

MUSIC DEPARTMENT

Edited by THEO. G. STELZER

Twentieth Century Organ Music

Reviews of music publications are, as a matter of policy, included in this department since they contribute in a tangible way toward professional growth. We have devoted entire articles to such publications as *80 Chorale Preludes of the 17th and 18th Century*, *Anthology of Chorale Preludes*, *Reger's 30 Chorale Preludes*, and others. While in this issue the attention is drawn to publications of some magnitude, we are really concerned with a much broader problem, namely, that of purposeful, creative writing.

The question of publishing one's thoughts and experiences is an old one. Throughout the history of the Church there have been those who have left a written legacy of the heritage of their time. God Himself moved Prophets, Evangelists, and Apostles of old to give us in writing what was necessary for our salvation. Since their time, others have, by direct commission of their Church or by the motivation of their own convictions, contributed vast libraries for our instruction and edification.

Accrediting agencies, in these days, lay considerable weight on the writings and publications of the members of faculties. It is regarded as a point of strength for a college if members of its instructional staff show creative ability by writing in their fields of specialization.

To plead modesty as the cause for refraining from writing seems plausible. Nevertheless, if men of all ages would have reasoned thus, where would our civilization be? Who, for instance, would wish to be deprived of the writings of Moses, David, Paul, Luther, or Walther? There could have been no Bach without such influences. It is well, therefore, that men, also in our Church, preserve for us the thinking of their times. We appreciate the contributions made by Pieper, Stoeckhardt, Schaller, Fuerbringer, Graebner, Mueller, Engelder, Polack, Rehwinkel, and by men in music like Brauer, Kaepfel, Schumacher, Beck, Lochner, Rohlfing, Wismar, Haase, Reuter, and Buszin. Their example may well serve as an encouragement and incentive to others in the future.

The position taken by the editor of this department is well known to our readers. We have endeavored to convey information toward better understandings, keener appreciations, and more highly developed skills in the total field of church and school music. It would be interesting to read the many comments from workers in the field showing the widespread influence these pages have exerted, but space does not permit, nor is this necessary. Suffice it to say that we have today the largest group of capable and informed Lutheran musicians in the history of the Missouri Synod. We

acknowledge with gratitude the superior work done in our several Districts, our high schools, colleges, and seminaries, and by the Board for Higher Education to help attain, maintain, and improve our musical status. We recognize the tremendous influence emanating from the Walther League, the Lutheran Hour, and Concordia Publishing House.

20th Century Organ Music, by this editor, fosters and exemplifies the lofty ideals of church music in a practical way. It is an accumulation of those basic principles of organ study and service playing which have led us to our present status of success. Specifically it offers:

Wedding music for Lutherans. Based on such treasures of hymnody as "Beautiful Savior," "Let Us Ever Walk with Jesus," "With the Lord Begin Thy Task," wedding processionals and recessionals are made meaningful spiritual experiences. The pre-service music for weddings adds to the sacredness of the occasion. The use of such materials is a constructive way to counteract the unchurchly, operatic tendency.

Service music. The use of preludes, variations, and voluntaries based on today's hymnody tends to enrich the lives of the hearers as well as the organists. We recognize the knowledge factor in listening to music. The familiarity of the tune, the enriched harmonies, and the fluent counterpoint have been found to be favorable elements in appreciative listening to church music. These principles applied to the many selections for most services of the church year give us proper stimulation with propriety.

Systematized study. A quarter century of research with organ students has led to the conviction here presented. It is difficult in these pages to demonstrate what is meant by slow practice of materials which gradually increase in difficulty. Nevertheless, that is precisely what is needed for growth in service playing. *20th Century Organ Music* contains a graduated scale of increasing difficulty according to which the music may be studied. It includes the first published *Sight Reading Scale in Organ Music* according to which a player may determine the level of difficulty at which he may profitably study. This test is self-administered. In the aggregate, we find here four semester hours of organ study gradually increasing one's ability in the many phases from hymn playing, modulating, registration, to memorizing a sonata. The procedure is the result of a doctoral dissertation and has stood the test of time.

Three recital programs. This gets us away from the notion that a *recital* must be flashy or coupled with virtuosity. We incline toward the view that the greatest virtuoso in church should play devotionally in keeping with the mood and message of the hymn. Once we attain this point of view, we hesitate to play in a crude manner, lacking all flexibility and rhythm. Properly understood, we insist from the very beginning that the easiest piece should be played so well by the poorest player that it is fit for recital presentation. We say this in all seriousness and hope that all readers will consider it. There is no excuse for poor, stumbling playing. The trick is simply this: "Play things easy enough for you. Practice hard enough

to master what you choose to play." Then recital programs are possible, for they are built out of the meaningful study materials and are so arranged that "The Christian Faith in Bible and Song" becomes the fascinating message. There are three different programs of this nature in this series. They may well be the pattern for other sacred concerts gleaned from the works of the masters in organ composition. We are merely helping you to find the way to success.

In-service-training. Within the last three months I have traveled over six thousand miles. I hear the complaint all over the country: "I don't have enough time to practice," or: "If only I could find time to go over all the organ literature I did at college." Few of us can devote the summers to study organ at summer schools. It is true, however, that systematic study of challenging materials accomplishes much. Again, we say that the many many letters acknowledging the help gained from suggestions by this department, also in study approaches, indicate that we are, basically, a conscientious, studious group. It is for this reason that the volume under consideration was designed to aid accomplished players to retain and improve their technic and ability in reading, registration, and interpretation. Two hours of concentrated study will achieve marvelous results. Perhaps it is well for graduates to count the costs in terms of registration fees and lessons with traveling expenses. Then the idea of home study with a volume to guide them in terms of specific aims will not seem so remote or expensive.

College-preparatory training. We

are pleased to report that the number of students entering college with musical training is on the increase. It is suggested here that persons with some experience in piano may well prepare themselves for organ playing while they are still at home. Let us suppose that the student intends, after one or two years, to enter college. He would like to graduate as an organist. He has now a guide to private study which will pay him dividends for life. The *Study Guide* is so designed as to focalize his attention on a single attainable aim. The student will either understand or be motivated to ask an organist who knows. We hesitate to evaluate the possibilities of this procedure for the recruiting of ever better organ students. We need them. As these lines go to press, the calls are being assigned to this year's graduates. We have seen advance lists of candidates as in previous years. They tell an average story: Some are unable to play for a church service. Some? Too many. Why? All for want of innate ability, the will to do, or the opportunity to have done before entering college. Which is it? What can you and I do about it? You can select more of those that have ability and are willing to work. I have tried as editor of these pages to stimulate thought and to show ways and means at our disposal. The publication of *20th Century Organ Music* was achieved under the blessings of God by the tenacity to serve the Church in an area where much good can be done. Any resulting success on your part or mine will redound to the glory of Him who taught us to sing that new song of salvation in Christ. *Soli Deo Gloria!*

Music Reviews

ORGAN MUSIC

Theo. G. Stelzer, 234 Faculty Lane, Seward, Nebr.

20th CENTURY ORGAN MUSIC for WEDDING, SERVICE, and RECITAL, with Pre-Test, Study Guide, and Registration for Hammond Organ. Theo. G. Stelzer. 128 pages. \$5.50.

Contains music to be played before a wedding, with processional on "Beautiful Savior" and recessional on "Let Us Ever Walk with Jesus"; also, music for the seasons of Advent, Christmas, Lent, and other services of the church year, culminating in three recitals depicting "The Christian Faith in Bible and Song."

The sixty units for systematic study are graded in a range from the easy canon on "Glory Be to Jesus" to numbers played by Wilhelm Middelschulte and Alexander Schreiner. All are original compositions based on today's Lutheran hymnody, covering four semester hours of study including the playing of hymns, the liturgy, and modulations. The pre-test indicates the level at which profitable study may begin.

S. S. S. No. 3. SONGS OF WORSHIP FOR TREBLE VOICES with an Introduction to the S. A. B. Choir and a Classified Seasonal Index to the Four Volumes of the Stelzer Sacred Songs Series. Theo. G. Stelzer. 56 pages. 60 cents.

This volume contains 27 three-part, 6 four-part, and 3 two-part settings for treble voices and 9 for the S. A. B. choir. The extensive index to the four volumes enables one to select appropriate songs for any service during the year.

Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

SIX CHORALE PRELUDES (SET II). Healey Willan. 22 pages. \$1.50.

The "Allegro festivo" on "Now Let All Loudly" is a joyous presentation of five pages in triple time. The "Adagio e molto espressio" on "O Darkest Woe" suggests meditative treatment, two pages. The "Poco adagio e legato" on "In Peace and Joy I Now

Depart" is a quiet three- and four-part manual presentation over the pedal theme. In measure eighteen, the second note for the left hand should be F#. A free canon is used between soprano and bass in "Praise God the Lord, Ye Sons of Men," with four sixteenths to the quarter in the inner voices played "Andante con spirito." "Now Praise We Christ, the Holy One," written in rather free rhythm, employs many changes in tempo and meter. "The Royal Banners Forward Go," five pages, requires some virtuosity. In general, the numbers are a challenge to the better players.

FOUR ORGAN CHORALES. Ludwig Lenel. 17 pages. \$1.50.

"O Christ, Who Art the Light and Day" is begun rather innocently but, on the second page, begins to tax the rhythmic ability of the player, while advanced technical skill is needed for the canon in the outer voices and sixteenth notes in the inner two. "Now Praise We Christ, the Holy One" is a rhythmically challenging pastoral melody over a 4' reed pedal theme with sustained left-hand string accompaniment. "O Christ, Thou Lamb of God" is an example of triple interchanging of voices over the *cantus firmus* in the three stanzas with free Amen. Six pages of "Vivace" with twenty-four sixteenth notes to the measure on "How Lovely Shines the Morning Star" is too much work for most Lutheran organists. The theme is in the pedal in quarter notes. The volume seems to be intended for most capable players.

Volkwein Bros., Inc., 632 Liberty Ave., Pittsburgh 22, Pa.

BACH: FIFTEEN SYMPHONIES (Three-part Inventions for Clavier) arranged as **ORGAN TRIOS** by Caspar Koch. 42 pages. \$2.00.

Porter Heaps has provided the Hammond Organ registration for this edition of the well-known "Fifteen." The fingering and pedaling by Caspar Koch releases these masterpieces for practice in reading, serious study, and use as voluntaries and incidental numbers for the better readers and players.

T. G. S.

LUTHERAN EDUCATION ASSOCIATION

District Representatives. — During the months of January and February the Financial Secretary reported 100 per cent renewal of all memberships. Again additional gains are reported. Much credit for this growth is due to the effective work of L. E. A. district representatives. Their main objective is to interpret the L. E. A. program at grass-roots levels. Media at their disposal are district and local convention talks, as well as personal contacts with Christian professional and lay people.

Walter Timm, of Adrian, Mich., representing L. E. A. in the Michigan District, supervised a special mailing to 200 teachers of his District. Brochures and information tracts designed to encourage memberships were included in the correspondence.

Others who are active at regional levels are:

W. J. Flachsbart, Altamont, Ill. (Central Ill.)

K. Markworth, Jennings, Mo. (Western)

W. Paul, Davenport, Iowa (Iowa East)

E. Zielske, Rochester, Minn. (Minnesota)

M. Schorman, Beemer, Nebr. (North Nebr.)

C. Buescher, Kansas City, Kans. (Kansas)

R. Wismar, New Orleans, La. (Southern)

E. Sylwester, Oakland, Calif. (California and Nevada)

E. Kosche, Tacoma, Wash. (Northwest)

G. A. Korntheuer, Fort Wayne, Ind.
(Central)

The 1952 Yearbook, devoted to an analysis of Parent-Teacher Associations, will contain results of a survey of P. T. A.'s by Waldemar T. Graf of Pittsburgh, Pa. Using the questionnaire method in a random sample, Mr. Graf will attempt to gain a picture of current philosophies and practices in Lutheran parent-teacher organizations. The study will include areas of organization, program, services rendered, relationship to other groups in the parish, social phase, and national affiliation. A similar piece of research was carried out ten years ago by J. Arthur Koss of Sheboygan, Wis. Results of

the former study were published in the L. E. A. monograph *The Lutheran Parent-Teacher Association*.

Hats Off to — Mrs. Ralph Gersonde of St. Joseph, Mich., who recently spoke to a joint parent-teacher meeting in Sheboygan, Wis. The following are excerpts of her talk:

"Included in the educational program we find three main factors which are at the present time subjects for study and discussion in many church groups: the Christian home, the family as a unit, and the individual child.

"The fact that there is a definite fundamental need in the building and strengthening of our present-day homes, in order to establish them as Christian homes, is realized by most educators, especially our Lutheran educators and administrators. The need for better Christian homes can be met by offering more Christian education to parents.

"As lively stones we grow when we, both as individuals and as a group, merge in thought and membership with the Lutheran Education Association, an organization within The Lutheran Church — Missouri Synod. The effect and influence of the L. E. A. radiates into two main channels of Christian education — that of parents and that of teachers."

Convention Notes. — Both the 1952 yearbook *Parent-Teacher Organizations* and the 1953 yearbook *The Christian Approach to the Exceptional Child* will be considered in special sectional meetings. The respective editors of the yearbooks, J. Arthur Koss and Hilmar Sieving, will serve as resource persons at these discussions.

The dates again — July 2 and 3. The place — Concordia Teachers College in River Forest, Ill. The event — the Tenth Anniversary Convention of the L. E. A.

A new departure to be noted at the 1952 convention will be the inclusion of topics designed for professional people and lay people, the common bond being an interest in Christian education.

Special letters of invitation have been

sent to parent groups throughout the country. Several local units have reported a plan to send representatives — expenses assumed by local organizations — to participate in the convention program. What is being done in your local parish?

Highlight of the convention will be the anniversary banquet, to occur on Tuesday, July 2. Professor Arthur Carl Piepkorn will be guest speaker. His topic is "Christian Education in an Age of Secularism."

The convention program provides a challenging sequence of topics on professional competence. Professor Oliver Rupperecht of Concordia, Milwaukee, will present a paper on "Ethical Standards for Professional Work-

ers in the Church." Professor John Klotz of Concordia, River Forest, will speak on "Social Adjustment as a Factor in Professional Competence." Rev. Richard Jesse of Milwaukee will stimulate thinking with "Spiritual Growth as Related to Professional Service."

The final convention program will be presented in the June issue of *Lutheran Education*.

Hats Off Again. — Peace Lutheran School (E. A. Francke, principal), Detroit, Mich., announces 100-per-cent membership in L. E. A. Their representative, W. H. Moeller, was the correspondent who sent names and addresses of five new members.

ACCIDENTS IN THE HOME. — In and about the home, falls far outrank every other type of fatal accident, contributing 45 per cent of the deaths in home accidents among those insured at ages 1–74 years. Although fatal falls occur at every age, their important role in the aggregate reflects the high toll that they exact at the older ages. Elders spend a large part of their time in the home, and they are particularly prone to falls because of impaired vision and hearing, weakened skeletal muscles, and other physical deterioration. Conflagrations accounted for 14 per cent of all deaths from home accidents, while burns other than in conflagrations were responsible for nearly as large a proportion of the fatalities. Absorption of poisonous gas and poisoning by solids or liquids were next in order of importance. — *Statistical Bulletin*, November, 1951, Metropolitan Life Insurance Company.

UNEXPECTED END OF AN INTERVIEW. — Dwight L. Moody was asked up to London to meet a group of clergy there. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quick came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody having written anything. And the question came at once, "Where?" "What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said, "Isaiah fifty-three, five." — *A Treasury of S. D. Gordon* (Revell).

NUMBER OF PUPILS PER TEACHER. — Data on pupil-teacher ratios are available for 32 States and may be summarized as follows: The number of pupils in average daily attendance per teacher in public elementary and secondary schools in rural areas was 21.9; and in urban places, 24.5. While the summary data for the 32 States combined show small differences between rural and urban areas, and among the five population groups, there are some marked differences among the States in pupil-teacher ratios. In Kansas, Nebraska, Nevada, North Dakota, South Dakota, and Wyoming (all sparsely populated States), the number of pupils per teacher was eight or more greater in the urban than in the rural areas. These large differences are due to the smaller schools in the rural areas rather than to a diversified or enriched curriculum. — *Education in Rural and City School Systems* (Circular No. 329), p. 4.

NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA SEMINARY ST. LOUIS, MO.

Concordia Seminary, St. Louis, Mo., will again conduct a summer school. The following program has been arranged:

First Term: June 23 to July 11

Hosea, Micah, Amos	Dr. A. Sauer
Isaiah 40-66	Dr. G. Schick
Elementary Hebrew	Prof. H. H. Jones
Problems of the New Testament	Dr. W. Arndt
Epistle to the Colossians	Dr. W. Wentz
The Christian Kerygma	Dr. J. T. Mueller
The Lutheran Confessions	Dr. A. C. Piepkorn
New Testament Backgrounds	Dr. A. M. Rehwinkel
The Pastor's Task in Urban Conditions	Dr. O. A. Geiseman
Evangelism	Rev. W. H. Hillmer
Preaching Christian Doctrine	Dr. R. R. Caemmerer
The Pastor's Wife (for Pastors' wives)	Dr. R. R. Caemmerer

Second Term: July 14 to August 1

The Wisdom Literature of the Old Testament	Prof. H. H. Jones
Elementary Hebrew	Prof. H. H. Jones
New Testament Theology	Prof. M. Franzmann
I Peter	Dr. M. Scharlemann
The Cardinal Principles of the Reformation	Dr. L. W. Spitz
Christian Union and Co-operation: 19th and 20th Centuries	Dr. L. W. Spitz
The Rural Church	Dr. E. W. Mueller
A Clinical Workshop	Prof. E. J. Mahnke
The Family	Prof. O. E. Sohn
Practical Speech for the Pastor	Prof. P. Reith

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

Campus Activities. — During Holy Week the students again attended the special Lenten services arranged by synodical churches of the community at the Lake Theater. The daily schedule at the college was re-arranged so that attendance at these services would not conflict with students' programs.

On March 18 and 19 the Suburban Cook County branch of the National Tuberculosis Association took chest X rays of approximately 600 students and personnel. Out of this entire group only four students were reported to be examined further and only two of them as possible suspects. These have subsequently been cleared. It is unusual to find so large a group with so good a health record.

On Monday, March 31, the American National Red Cross provided a mobile unit on the campus for the donation of blood. A total of 148 students and members of the staff volunteered donations.

By request of a group of students a voluntary non-credit course in typing has been introduced. Thirty-six students are using their spare time to make use of this opportunity. Miss Hildegard Weiss, secretary to President Klinck, is using some of her time "after hours" to teach the group.

On May 17 the students will hold their annual spring banquet. On this occasion the officers elected for the following year are inducted into office.

A special drive for contributions among students as their part of the "Conquest for Christ" program netted \$4,148.22. This did not include the gifts of a considerable number of students who contributed through their home congregations.

Death Strikes into Concordia Families. — On March 7, Professor H. C. Gaertner, *em.*, was called to his eternal rest. For more information see obituary on page 442.

After a prolonged illness the mother of Prof. Martin C. Pieper entered her eternal rest on March 4.

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

Field Experience for Students. — Teachers of many Lutheran schools can have some assistance in completing the many tasks which go with the opening of a new school year, and which immediately precede it, under a plan which Concordia of Seward is putting into operation next fall. This "field experience" operation is being planned by Martin J. Maehr, director of teacher training, in-service training, and placement.

Students who have completed their sophomore year are eligible and may spend a week or more in the Lutheran school of their choice, provided the principals and students have agreed to the regulations now being formulated to make the experience a valuable one. In most cases arrangements will be made for the students to work in their home congregations, but the possibility to work in other Lutheran schools is also open.

When a congregation has indicated its willingness to participate, the director of the program will attempt to complete the necessary arrangements. The outcome for the student, it is believed, will be an understanding of the problems which must be solved in the opening of a school term. The insight gained in this way should prove helpful to the individual in his course work upon his return to the college campus.

Chapel Furnishings. — The Rev. A. R. Kretzmann of Chicago has been engaged as adviser to the president and his staff in planning the facilities for worship in the chapel-auditorium addition to the administration building, Weller Hall. Rev. Kretzmann made his first appearance in this new capacity on March 3. He has drawn a preliminary plan for the chancel furnishings and has contacted a wood carver on some of the art-work details.

A contract for furnishing and installing stage equipment in the chapel-auditorium addition to Weller Hall was awarded to the Metropolitan Scenic Studios, Inc., of Omaha on March 6. Firms from Lincoln, Nebr., and Emporia, Kans., also submitted bids. The Omaha firm's bid of approximately \$4,000 was the lowest of the three and is very favorable in the light of what is being furnished for the sum.

Librarian on Leave. — Miss Renata Koschmann, librarian at Concordia, began a leave of absence the beginning of April to attend the University of Denver. She is working toward a Master's degree with emphasis in the English area and plans to complete her work in August.

Campus Activities. — The Nebraska Walther League Talent Festival is being sponsored jointly by the Walther League and Concordia. This arrangement for the May 18 event is the first of its kind on the campus. Miss Barbara Brommer, member of Concordia's faculty, and student Harold Niermann are in charge of arranging for the program on the campus.

Three members of the Valparaiso University department of music faculty presented concerts in the lyceum-program series. Newman Powell, pianist, appeared on March 7, and both Julius Klein, cellist, and Heinrich Fleischer, organist, played their recitals on March 9.

CONCORDIA COLLEGE FORT WAYNE, IND.

The dedication of the new Lutheran High School, located on the campus of Concordia College, has been postponed from the first week in June until the first week in September. The building will be ready for occupancy at the opening of the 1952-53 school year.

The Concordia College A Cappella Choir of 70 voices, under the direction of Mr. Herbert Nuechterlein, head of the College Music Department, completed a successful spring tour, which included St. Louis. The final trip for the 1952 school year takes the choral group to Frankenmuth, Frankenlust, Saginaw, and Detroit. (This trip is scheduled for the first week end in May.)

A number of committees are hard at work preparing for the Professors' Conference to be held at the Concordia, Fort Wayne, campus in August.

CONCORDIA COLLEGE MILWAUKEE, WIS.

The Milwaukee Chapter of the Special Libraries Association met at Concordia on March 21. Dr. Frances Henne, acting dean of the University of Chicago, spoke on "The

Professional Education of Special Librarians." Dr. Henne urged that in the preparation of special librarians the emphasis be shifted from technical training to academic work in the field in which the librarian expects to serve. — In a discussion subsequent to the lecture, Dr. Henne expressed herself as delighted with the method employed by our schools in choosing librarians with a strong liberal arts and theological, or educational, background and then adding training in library technique. "In fact," Dr. Henne said, "if I were to choose between two candidates, one having a good divinity school background but no familiarity with library techniques, and another well versed in library procedures but lacking in theological knowledge, I would unhesitatingly choose the former. Familiarity with library science can always be added." — The meeting was planned by Prof. Albert Bahr and Mrs. Agatha Martens. Members of Concordia's English department were guests at the meeting.

On March 2 Prof. J. E. Schmidt, together with three clergymen of other denominations, appeared with Senator Robert Taft on a WTMJ-TV presentation, "Senator Taft Meets the Clergy." Sponsored by a local committee in support of Senator Taft for President, the broadcast gave each of the four panel members an opportunity to ask the campaigning Senator two questions before an audience of about 100,000 viewers. The program was unrehearsed, except that a general principle in regard to questions had been previously established.

Concordia students again helped the American Red Cross in its annual fund drive, March 1–14. Mr. Earl Lemke, Concordia's new business manager, took charge of six student units, each manned by a captain and three associates. Each of the six groups canvassed an area containing about eight square blocks. This arrangement gave each student about two blocks in which to make a house-to-house canvass for contributions. Mrs. William Achmann took charge of a seventh unit consisting of fourteen city blocks. The canvassing in this area was done by Mrs. Ackmann and Mrs. August Rehwaldt.

On April 25, Prof. O. C. Rupprecht ad-

ressed the Concordia College Ladies' Aid Society on the topic "The Power of Song in an Age of Power."

The Pro Arte Quartet, world-famous chamber music group of the University of Madison, presented a concert at Concordia on April 27.

ST. JOHN'S COLLEGE WINFIELD, KANS.

On March 8, St. John's College celebrated Founders' Day in honor of John Peter Baden, founder of St. John's College. In the morning chapel service Dr. Munding spoke to students, faculty, and visitors on Christian stewardship in the life and activities of Mr. Baden. On the same day a regional staff conference was held, with participation of faculty members of St. Paul's College, Concordia, Mo.; Concordia Teachers College, Seward, Nebr.; Concordia College, Austin, Tex.; and Concordia College, St. Paul, Minn., with Dr. R. R. Caemmerer, Concordia Seminary, St. Louis, as consultant. The following topics were discussed: "An Introductory Course in Christian Doctrine in the Junior College," "An Introductory Course in Christian Doctrine in the Junior College," "An Introductory Course in Sociology," "Freshman English," and "Science in General Education." Also included in the day's program were the showing of a film, "Accent on Learning," a visit to the new buildings on the campus of Southwestern College, and a social hour preceded by a dinner served by women staff members and faculty wives of St. John's College.

The Rev. Elmer O. Luessenhop, formerly pastor of Redeemer Lutheran Church, Wichita, Kans., began his work as instructor in Religion at St. John's College, on October 23, 1951. Mr. Luessenhop is a graduate of St. John's College and Concordia Seminary and has done graduate work at the Universities of Denver and Wichita.

CALIFORNIA CONCORDIA COLLEGE OAKLAND, CALIF.

On the evening of March 23, under the direction of Professor Hugo Gehrke, the College presented "A Program of Lutheran

Music" to an appreciative audience in the chapel-auditorium. Besides the Concordia Choristers the participating artists included musicians from the Bay area. This concert marks the beginning of the presentation of Lutheran musicians on the college campus.

Dr. R. T. Du Brau, head of the classical department, presented three lectures in the college library on "Art and Life," March 13, 20, and 27. He discussed art in disguise, the realm of art between luxury and necessity; art in museums and libraries; art as history, a window into the past, and an acquaintance with great personalities; art and science; art, a detachment or an escape; art and pleasure; art and values; art in the home, as a personal factor; practical questions for self-instruction in art appreciation; and a demonstration of the Eifert Memorial Collection of Art in the Bente Memorial Library of California Concordia College. Dr. Du Brau was instrumental in procuring and collecting the excellent material added to the library in memory of Professor Eifert, who for many years was in charge of the library.

On the evening of March 27 the Drama Club sponsored "An Evening of Plays," three one-act productions. This Club, the most recent addition to the campus, has been very active since its organization in January, and this program climaxed its spring activity.

CONCORDIA COLLEGE PORTLAND, OREG.

The Concordia College Choir, under the direction of Professor Arthur G. Wahlers, toured the Northwest during the week of March 24. A home concert was presented in the college gymnasium on April 4.

Concordia students participated in the "Conquest for Christ" campaign with a special chapel service and a room-to-room dormitory canvass. Total pledges revealed an understanding love and concern for this great program of our Church.

The Junior College Varsity Basketball team, coached by Prof. Wahlers, gained second place in the Portland Metropolitan League. Three of Concordia's players made the "first string" of the Metropolitan "all-stars."

LUTHERAN CONCORDIA COLLEGE AUSTIN, TEX.

The Concordia Choristers, under the leadership of Mr. Harold Hiller, are on their Spring Concert Season tours, having completed the first to congregations at Temple, Waco, Dallas, and Fort Worth, and the second to churches in Wharton, Beaumont, Port Arthur, Galveston, Houston, and Sealy.

For the second time Concordia received an unsolicited gift of \$200 from "the Directors of the Lemuel Scarbrough Foundation," to be used by the school "as you think best," they told President Beto in the letter, adding that they felt "that you and your associates are doing a good job and should be encouraged."

Mr. Linse, Concordia's athletic director, is serving as secretary of the local chapter of the Southwestern Basketball Officials' Association.

One of the rooms of the old Science Building was designated as a clubroom for the members of Concordia's College Department. Chairs and divans were furnished by Mr. Paul Brandt of Fort Worth.

During October, November, and December Sunday school teachers representing the five Austin congregations met at Concordia one evening each week for a course in *Home Life in Bible Times*. President Beto taught the course, which is part of the Sunday School Teacher Training Series sponsored by Synod's Board for Parish Education.

Lenten services were again held in Birkmann Chapel every Thursday night for the students of Concordia. This year the members of the Student's Council had invited the Rev. Otto Zeeb to preach the sermons.

Chaplain Ehrhardt Harms, a visitor to Texas at this time in connection with "Operation Long Horn" Army maneuvers in North Texas, addressed the student body at a morning chapel service, basing his remarks on John 8:31.

At the behest of the Southern Association of Secondary Schools and Colleges, President Beto and Professor Viehweg joined a committee to examine and review the evaluation ratings made by the faculty of St. Edward's University and High School of Austin.

The members of the Senior Physics Class, under the direction of Professor Huebschmann, designed a concrete-block barbecue pit for the campus. Ordell Kieschnick, member of the Class of '52, engineered the job.

Mr. E. J. Gallmeyer, member of Synod's Board of Directors, and Mr. Paul Brandt of Fort Worth, president of the Lone Star District of the L. L. L., visited the campus and addressed the student body in the interest of the T. M. O. The student body contributed \$100 to the "Conquest for Christ" offering.

VALPARAISO INSTITUTE OF POLITICS

On June 9-10, 1952, Valparaiso University will conduct an Institute of Politics. The Institute is designed for a discussion of "The Christian in Politics." For that reason, the success of the Institute depends in large measure on the attendance of Christians with experience who are now in politics as elected or appointed officers or in some other political activity. In our welcome, we include, however, all interested Christian citizens. Consequently, the director of institutes at Valparaiso University would like to have the names of people throughout the Lutheran Church who are officers, elected or appointed, or who are prominent in community and political activity. It would please him to have these names sent to him at the address noted below.

The major emphasis of the Institute will be carried out in elaborating upon the problems and remedies necessary to conduct political and social activity on the local level. This focus will be developed by answering a few basic questions. What is my political and social position as a Christian in my community? What are my rights and duties? What can I contribute to politics as a pastor, as a teacher, or as a layman? What are the devices, organizations, and methods that I may and should employ to take my political and social position in the community? What difference does this all make, one way or another?

The Institute will be conducted as much as is possible in an atmosphere of informality and in the spirit of friendliness that is

so necessary for honest and effective discussion.

Those who are interested and who know the names of other interested people will kindly send all addresses and communications to Victor F. Hoffmann, Director of Institutes, Valparaiso University, Valparaiso, Ind.

TOO MANY ACCREDITING AGENCIES

The complete elimination of more than 300 independent college and university accrediting agencies was recommended by the National Commission on Accrediting after more than a year of study, at their recent meeting held at George Washington University.

Dr. Cloyd Heck Marvin, secretary of the Commission and president of George Washington University, in reporting the new plan to a group of some 400 college presidents and officials declared: "It would leave colleges free to determine their own objectives" and would end the domination of professional teaching by "outside professional groups."

The radical move toward revision of accrediting practices and procedures (untouched for nearly 50 years) was deemed necessary "to break up the guild pattern that has developed in our educational system." The Commission, representing 1,200 of the nation's 1,600 institutions of higher learning, suggested that full reliance of accreditation rights on an "institution-wide" basis be given to the six regional accrediting agencies already set up by the colleges themselves.

If put into effect, the plan means the relegation of medical, chemical, engineering, and bar associations, for example, to mere advisory organizations, with none of the accreditation rights now claimed. Although some 40 accrediting agencies had gone beyond their announced limits, there were cases of co-operation, according to Reuben G. Gustavsen, president of the Commission. Dentists and veterinarians have abolished requirements that were contrary to university plans. Nursing, music, and fine arts have consolidated several accrediting agencies into one.

Dr. Marvin, long-time foe of accrediting agencies, outlined a comprehensive case against them. He cited more than 23 specific abuses. He charged them with "forcing colleges and universities to sacrifice cultural objectives and methods for professional ones" and "breaking down institutional rights and destroying the freedom of our faculties." They started with accrediting schools, he continued, and are now down to departments and even individuals rather than judging the college as a whole. There are too many agencies, too much duplication, and their standards are superficial and outmoded.

They also interfere with the responsibilities of governing boards, declared Dr. Marvin, and their charges ranging from \$10 to \$700 are an "excessive burden" on college budgets.

Their insistence on "common standards" tends to place a "strait jacket" of conventional form on the schools. Their methods, he said, have imposed a system "that is used for professional and economic protection of the members of the profession" instead of for the good of the student or the institution.

Some of the agencies, he asserted, "have become so bold that they visit institutions without being invited and then ask for a fee if the university is to be 'whitelisted.'" They interfere with faculty appointments, dictate as to transfers from other institutions, and serve faculty members as lobbyists to "get more" for their particular department.

Intercollegiate Press Bulletins

February 18, 1952

TWO CHORUSES SHARE CONCERT

Interseminarian fellowship of unique instance was achieved when the male chorus of Concordia Seminary, Springfield, invited the mixed chorus of Concordia Teachers College, River Forest, to participate in its concert at St. John's Lutheran Church, Forest Park, on the evening of March 22. It was a rare spiritual treat for Lutherans of the western suburbs of Chicago to hear choral groups representing two synodical institutions.

The Springfield chorus, directed by Prof. Fred L. Precht, showed linguistic versatility

in rendering several compositions in their original languages, namely in German, Latin, French, and Finnish. The C. T. C. chorus, on a spring tour of its own, sang a number of selections from its prepared concert program. Prof. Victor Hildner of the River Forest faculty is the director. Both choruses, under the direction of capable conductors, rank high in their respective fields.

The concert, given on the eve of the Synod-wide collection, was dedicated to the "Conquest for Christ." Mr. Paul G. Vetter, a member of the Board for Missions in North and South America, and Prof. Mark J. Steege of the Springfield faculty, spoke during intermissions on Synod's expansion programs in mission fields and synodical institutions.

RN

CHILD HEALTH DAY

For more than a quarter of a century, May 1 in this country has been the day on which citizens focus attention on child health programs on which to work during the following year.

This custom originated with the American Child Health Association in 1923. In 1928 Congress passed a joint resolution, authorizing and requesting the President to "issue annually a proclamation setting apart May 1 of each year as Child Health Day and inviting all agencies and organizations interested in child welfare to unite upon that day in the observance of such exercises as will awaken the people of the nation to the fundamental necessity of a year-round program for the protection and development of the health of the nation's children."

State health departments, supported by many citizen groups, have traditionally taken the leadership in Child Health Day activities. The Children's Bureau provides material to such agencies and organizations on some aspect of child health which they can use to stimulate interest in the subject being featured.

In the past, May Day has been used to highlight the need for adequate nutrition and health protection for children in a period of economic crisis. It has been used to urge citizens to help promote the health of mothers and babies at birth and of children throughout their growth and development. May Day also has been used to stir interest

in the immunization of all children against smallpox and diphtheria. Citizens have also worked through this means to make parents sure that their children entering school for the first time get medical and dental examinations. This year May Day focused attention on the needs of crippled and handicapped children in our country.

DO YOU KNOW?

Scholarships for the Aged. — Boston University has invited men and women over 65 to sit in on evening courses without charge. They are free to choose from a variety of university courses.

The course auditors will not be required to do the regular homework unless they prefer. The director of the evening division tells each applicant that bad weather, illness, and other difficulties which may keep him away from classes occasionally, are anticipated. All are encouraged to sit in wherever they find interesting lecture topics.

Divisive or Unifying — Both Bad. — William Heard Kilpatrick, prominent educator, is opposed to prayer in schools, as recently suggested by the New York State Board of Regents. He thinks prayer in school will divide our people in warring religious factions. Or, he says, it might have the effect of uniting religious groups on the single doctrine of demanding public money for their private schools. This is what happened in the Netherlands in 1922, Dr. Kilpatrick says.

A Popular Course. — It is reported from a reliable source that thirty-one high schools in New York City teach Hebrew as an ac-

credited course. The total enrollment in the course is given as 6,000.

Educational Director Leaves Michigan District. — The Rev. Remus Rein of Saginaw, Mich., Assistant Superintendent of the Michigan District Board for Parish Education and Director of Part-Time Agencies, has accepted a call to become the Executive Secretary of the Central Illinois District. His new position will include supervision of education, mission, and Stewardship in Central Illinois. He will reside in Decatur, Ill.

During his four and a half years of service as Director of Part-Time Agencies in Michigan, pastor Rein has done much toward strengthening the educational program in the local parishes. He has especially been helpful toward improving Sunday school work by organizing Sunday school associations, directing training of Sunday school teachers, and making suggestions for the improvement of facilities for more effective functioning of Sunday schools and other part-time agencies. He leaves for his new field of activity accompanied by the appreciation of his services and the best wishes of his many friends in Michigan and co-workers among the educational leaders in Synod for the Lord's continued blessings upon his labors.

Steel Allocation to Schools. — The United States Office of Education, carrying on its major defense assignment of doling out steel, says that first steel priorities will go for elementary and secondary schools already under way; next priority will go to schools in critical defense areas; next, schools hit by fire, flood, and tornado; next, to overcrowded schools.

CRITICISM MUST BE HONEST AND TRUE. — It is very fashionable nowadays for this age to give vent to long-suppressed resentment and rebellion by ridiculing the religious lives of its elders. One would think, to read some of this muckraking, that all deacons and preachers were Pharisees. It would seem that any generation that has made as big a mess of things as has this one would be too red in the face to sling mud at its forbears. Back of some of it may be a nostalgia and a suspicion that perhaps our leaders really had something which our pride will not let us stoop to find. Then, of course, we have heard everything — except those secrets which are hidden from the wise and prudent and revealed unto babes. Even a knowledge of the good may keep us from knowing the best. Knowing too much, we do not know enough. — *Hearts Afire!* By Vance Havner (Revell).

CURRENT BOOKS AND PERIODICALS

Listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of the books available to you.

The prices listed are the current list prices.

Contributors: Siegbert W. Becker, John F. Choitz, Herbert Gross, Theo. Kuehnert, Carl S. Meyer, Morton A. Schroeder, M. J. Weiss.

BOOKS

RELIGION

A SUMMARY OF CHRISTIAN DOCTRINE. By Edward W. A. Koehler. The Rev. Louis H. Koehler, 14400 Parkgrove Ave., Detroit 5, Mich., and the Rev. Alfred Koehler, 1439 17th Ave., Oakland 6, Calif., 1952. 328 pages. \$3.25, net.

This is an old friend in a new red dress. For over forty years Dr. Koehler served Concorlia Teachers College, River Forest, as a teacher of doctrine. The *Summary* grew out of his work in the classroom, and since it was first published in 1939, it has become the standard textbook of Christian doctrine at many of the preparatory schools of The Lutheran Church—Missouri Synod. The present revision, which also grew out of Dr. Koehler's classroom work, was prepared for publication by his son, the Rev. Alfred Koehler of Oakland, Calif.

The *Summary* is a simple, straightforward, Christ-centered, Bible-founded book of doctrine, which we can certainly unreservedly recommend to all of our teachers. Because of its simplicity and clarity it would be an excellent book of doctrine to put into the hands of the laity. Certainly our laymen who have cut their doctrinal teeth on the synodical Catechism could with a great deal of profit continue their study of doctrine on the basis of the *Summary*, and our teachers and pastors will do them a service by calling this book to their attention. Certainly there is no greater index of the virility and vitality of the Christian faith among our people than a deep interest in matters of doctrine. S. W. B.

LIVING FOR CHRIST. A Guide for the Newly Confirmed. By William Kramer. St. Louis: Concordia Publishing House, 1952. 97 pages. 75 cents.

This booklet is in the form of direct talks, organized under the following titles: Your Promise to Christ, Your Source of Strength, Living for Christ at Home, Living for Christ in Your Work, Living for Christ as a Church Member, Living for Christ Wherever You Are. These talks are reminders of what our newly confirmed boys and girls have been taught; they are directives for applications of divine truths and basic Scriptural principles to the widening scope of life which these teen-agers face.

The author's simple style and evangelical tone merit a wide distribution of this booklet in the form of a gift by pastors, teachers, or congregations to the newly confirmed. T. K.

EDUCATION

CHOOSING THE RIGHT COLLEGE. By Annette Turngren. New York: Harper Brothers. 1952. viii + 149 pages. \$2.50.

"Choosing a college, like choosing a mate, should be done by the ones who are going to embark on the venture." With this premise the author launches out to help the high school student pick the halls of ivy he will hold dear. In an easy manner she wants to

stimulate the high school student to think about various questions, e. g., Why College? Where is the money coming from? What about scholarships? Shall it be a big school or a small one? Close to home or far away? Which college for your career? What about a junior college?

The book is practical. It brings much useful information. Most of the points that need to be considered are discussed. Oftentimes she says: Talk this over with your principal. She doesn't seem to give parents much of an opportunity to have a say. Religious factors in choosing a college to her seemingly are insignificant. However, the integrating role of religion in education *per se* makes these factors of prime importance. C. S. M.

ECLECTIC PHILOSOPHY OF EDUCATION. A Book of Readings. Edited by John S. Brubacher. New York: Prentice-Hall, Inc., 1951. 520 pages. \$4.50 list.

This volume contains more than 400 selections from the original writings of leading thinkers in the area of education. The selections are brief but pertinent. They are organized in such a way that the reader will have little difficulty finding what he may be specifically looking for, with such chapter titles as the following illustrate: Educational Aims, Social Bases of Education, Public and Private Education, Church and State in Education, Nationalism and Education, Methods of Instruction, etc.

Perhaps the major purpose of this book is to provide the student with "the invaluable inspiration and training that follow from contact with the great minds of his profession and with the original sources of his culture." Since most of the selections have been taken from the writings of twentieth-century educators, there is little direct contact with the writings of the earlier and ancient thinkers in the field. The editor excuses this limitation by his contention that the twentieth century is unrivaled in productive effort in the field of educational philosophy. T. K.

WORKING WONDERS WITH WORDS. A Practical Guide to Effective Speaking. By Wilfred Womersley. New York: E. P. Dutton & Co., Inc., 1951. 285 pages. \$3.50.

This book is readable. It is directed to those who will do some practical work in the field. The main subdivisions of the book cover "mechanics of the art of speaking, use of language, melody in speech, memorization, preparation of a speech, on the platform, debating, radio technique, a speakers' club."

It is a helpful little book. The rules are simply stated. All of us are involved in speaking engagements sooner or later. In those cases this book can help. J. F. C.

LIVING WITHOUT HATE. Scientific Approaches to Human Relations. By Alfred J. Marrow, Ph. D. New York: Harper and Brothers, 1951. xii and 269 pages. \$3.50.

This book forces the problem of group hatred, prejudice, and intolerance.

The author is an unusual combination of businessman, scholar, teacher, and civic leader. He holds a Ph. D. degree in, and lectures on, industrial psychology. He also is president of the Harwood Manufacturing Corporation, a textile company employing about one thousand people. This enterprise serves as a laboratory for research problems. He also collaborated with Dr. Kurt Lewin.

A number of agencies in which Mr. Marrow is interested, such as the Commission on Community Interrelations, the Research Center for Group Dynamics, and the Research Center on Human Relations, have been carrying on extensive research.

"The purpose of this book is to bring together some findings of these research agencies in all fields — industrial, ethnic, cultural, religious, and the like." These people are attempting "to muster the skills of social science, to seek out the underlying causes of prejudice, and to discover ways of removing them." Their maxim is "no research without action, no actions without research."

This book covers a multitude of group problems which we face, namely, racial dif-

ferences, prejudices (food, employer, customer), group belongingness and the fear of loneliness, victims of rejection and segregation. The last seven chapters deal with methods of meeting these problems and the ways in which attitudes can be changed.

Anybody who must work with the public should have this book to show him how people are trying to change attitudes. It is a real step in the right direction, though in some areas it may be only a beginning.

J. F. C.

TEXTBOOKS

NEIGHBORS IN THE UNITED STATES AND CANADA. By J. Russell Smith and Frank E. Sorenson. 350 pages. \$2.79 net.

NEIGHBORS IN LATIN AMERICA. By Norman Carls, Frank E. Sorenson, Margery D. Howarth. 260 pages. \$2.64 net.

Chicago: The John C. Winston Company, 1951.

Favorable —

1. The Atlas at the rear of each book.
2. Cartographic techniques which direct attention to the earth's sphericity.
3. The colored picture stories without captions.
4. The selection of pictures, and the substitution of a drawing when it conveys the idea better.
5. The human-use maps.
6. The conservation consciousness.

Unfavorable —

1. The encyclopedic presentation of a voluminous amount of material. It probably isn't possible to be both dramatic and brief. However, if learning depends on interest, perhaps an insistence on dynamics and vitality is in order.

H. G.

I WONDER WHY. First book. 123 pages. \$1.08 net.

SEEING WHY. Second book. 187 pages. \$1.20 net.

LEARNING WHY. Third book. 218 pages. \$1.32 net.

EXPLAINING WHY. 284 pages. \$1.62 net.

DISCOVERING WHY. Fifth book. 316 pages. \$1.65 net.

UNDERSTANDING WHY. Sixth book. 380 pages. \$1.71 net.

Winston's *Understanding Science Series.* By Thomas I. Dowling, Kenneth Freeman, Nan Lacy, and James S. Tippet. Chicago: The John C. Winston Company, 1951.

Modern science books are, by and large, inviting and exciting. These are no exceptions. With a simple text, colored illustrations, and provocative questions, children are introduced to the more obvious portions of the physical and biological world. A variety of learning techniques contributes to sustained interest.

The grade placement of materials is apparently still a major problem in science instruction. Although authors feel compelled to help answer the "how" and "why" as well as the "what" questions, it seems that when rather involved scientific principles are introduced at a low grade level, this cannot be done successfully. For example, in the book for Grade 2 there are suggested experiments dealing with such things as sound transmission, electromagnetism, photosynthesis, and light refraction (these terms are not used). The treatment of the subject seems to lead to the conclusion "that" a thing happens. Should these subjects be treated in Grade 2 if the understanding of the "why" is quite remote?

The book for Grade 5, which includes discussions on the age of the earth, will disturb the equilibrium of the Lutheran elementary school teacher.

H. G.

GOD'S LITTLE CHILDREN — Beginner Workbook, 32 pages. 26 cents net.

LIVING AS GOD'S CHILDREN — Primary Workbook, 56 pages. 36 cents net.

WALKING WITH GOD — Junior Workbook, 56 pages. 36 cents net.

IN GOD'S PATHWAYS — Senior Workbook, 56 pages. 36 cents net.

Teacher's Manual. 60 cents.

Handicraft Projects. Sets of 20–24 sheets per set for each department, 8½×11 inches. 23 cents per set.

Concordia Vacation Bible School Workbooks. Edited by Arthur W. Gross. St. Louis: Concordia Publishing House, 1952.

This third series of workbooks for Vacation Bible Schools presents a very interesting and comprehensive program for a period of three weeks. The general theme is "God and His Children." In selecting the Bible stories, the author has chosen stories which are not the most familiar to the pupils. This fact increases and encourages the interest and love of the children. Where familiar stories do appear, they are presented in a new style which ought to be appealing. The cardinal doctrines of sin and grace receive due emphasis. Practical applications are suggested for each story. The stories in all departments are replete with many appropriate pictures and illustrations.

An important feature for the pupils is the daily use of the Bible, which helps them to become more intimately acquainted with the Scriptures. The workbooks contain a compact course for each day, consisting of a Bible story, Scripture reading, memory work, prayer, exercises, and appropriate songs.

The handicraft projects which accompany the workbooks are an important and distinctive feature in a Vacation Bible School. They fit well because they are correlated and emphasize the central thought for the day. They are arranged to suit the ability and interest of the children for whom they are planned. They are carefully worked out, and all necessary directions are given. The materials needed to carry out the projects are inexpensive. Any pastor or teacher of a Vacation Bible School will appreciate the use of these publications which will relieve him of much planning.

M. J. W.

CHILDREN'S BOOKS

By Morton A. Schroeder

EASY BOOKS

Dennis, Wesley. *FLIP AND THE MORNING*. Illustrated by the author. New York: Viking, 1951. Unpaged. \$2.00.

Flip had the disturbing habit of rising too early in the morning. Goat determined to cure him by sending him on a wild-duck chase, but the plan back-fired. And Flip came back to have the last laugh.

Nowhere can children find horses drawn more appealingly than in books by Wesley Dennis. *Flip* continues Mr. Dennis' skein of happy successes. This frisky little colt is as lovable as a little child's favorite teddy bear. He's also a little livelier—and that's the joy of it. There's spring in this book, fresh and gay and laughing.

GOLDEN BOOKS

For a general discussion of *Golden Books*, see the March, 1951, issue of *LUTHERAN EDUCATION*.

Abridged bibliographic forms have been used to conserve space. The author's name is given first; the illustrator's is second.

Kathryn and Byron Jackson and Corinne Malvern. *JERRY AT SCHOOL*. 1950.

An original story, *Jerry at School* tells about a little boy's first day in a modern, well-equipped kindergarten.

Kay and Harry Mace and Corrinne Malvern. *WHEN I GROW UP*. 1950.

Five-year-old Christopher decides he'll postpone choosing his career because now "I can make believe I am anything I want."

Jane Werner and J. P. Miller. *THE MARVELOUS MERRY-GO-ROUND*. 1950.

Tommy Alan's merry-go-round is different from all others; on it are real, live animals. Adults, of course, are too hidebound to realize this amazing fact.

Margaret Wise Brown and Leonard Weisgard. *THE GOLDEN EGG BOOK*. 1947. (Big Golden Book.)

Superlatives that do this book justice are difficult to find. Its beautiful design and charming pictures place it in the "one-in-a-million" class. The story in brief: Bunny finds an egg, but grows weary of waiting for the "something" inside to make its debut. While he sleeps, duck pecks its way out. "So the bunny and the duck were friends. And no one was ever alone again."

Jane Werner and Alice and Martin Provensen. *THE GOLDEN MOTHER GOOSE*. 1948. (Giant Golden Book.)

Baa, baa, Simon,
Baa, baa, Schuster,
Tell them more about this book;
They'll ALL be its booster.

STORIES

Beim, Lorraine. *JUST PLAIN MAGGIE*. Illustrated by Barbara Cooney. New York: Harcourt, Brace. 1950. 185 pages. \$2.25.

Harcourt, Brace has published so many distinguished books during the past years that *Just Plain Maggie* comes as a distinct surprise. One wonders how it managed to slip past Margaret McElderry's exacting and perspicacious editorial eye.

The problem of divorce (p. 40, etc.) has no place in books for children. The daily papers keep our youngsters informed on that subject.

The children in the pictures are so young-looking that even my eighth-grade children were able to see that Barbara Cooney had committed a major blunder in the fine art of illustrating.

Add to the above the general tenor of the story, the unrealistically portrayed rivalry between Maggie and Beth, and the foregone solution of the lost-girl incident (pp. 149 to 161), and you have reason enough to admit that *Just Plain Maggie* is a break in Harcourt, Brace's long list of outstanding publications.

Chastain, Madye Lee. *STEAMBOAT SOUTH*. Illustrated by the author. New York: Harcourt, Brace. 1951. 233 pages. \$2.50.

Amy Travis made up her mind with characteristic decisiveness; she would go to far-off Texas to live with Uncle Will and Aunt Amy, even though she had never seen them before. *Steamboat South* tells the story of her voyage down the Ohio, down the Mississippi to New Orleans, up the great river again to the Red River, and "home" in Jefferson.

Miss Chastain has a rare gift for creating atmosphere. Her descriptions of life on the *Nancy Bobbitt*, scenes along the inland highways, and the tensions of the 1860's stir the imagination as few books for girls and boys do.

Nor is her ability to characterize less adept. The Beazys, Horatio L. Puttyhouse, and Professor Binkle, whose interest in bones leads him into geological jawbreakers (pp. 132 to 133), are as much alive as your own neighbors.

Steamboat South could have foundered on the shoal of having only one basic scene of

action, but Miss Chastain proves herself a skillful pilot. This book will rank with *Loblolly Farm* as a favorite with girls in the ten-to-twelve age group.

The appearance of *Steamboat South* is representative of the rich, two-color binding that Harcourt, Brace has been using to make its books attractive and appealing.

Clark, Ann Nolan. *MAGIC MONEY*. Illustrated by Leo Politi. New York: Viking, 1950. 121 pages. \$2.50.

Tony was only nine years old, but he had a problem fully as acute as any adult: How could he earn enough "magic money" to buy Grandpa two white oxen? Too young to appreciate the enormity of his self-appointed task, Tony learns — even while failing — that "money is not everything."

Set in colorful Costa Rica, *Magic Money* is told in Ann Nolan Clark's familiar style, a prose that flashes poetic beauty: "Then someone's laughter would break the song. One could almost hear its tinkling pieces fall into silence." (P. 52.)

Eleven full-page pictures and six double-page spreads give Leo Politi ample opportunity to demonstrate his wares. And so he does, for his illustrations are vigorous, bold, emotion- and action-filled. Children in the intermediate grades will enjoy them.

Estes, Eleanor. *GINGER PYE*. Illustrated by the author. New York: Harcourt, Brace, 1951. 250 pages. \$2.50.

Eleanor Estes, the creator of the Moffat family, has scored another success with *Ginger Pye*, the simple, heart-warming, and humorous tale of everyday happenings in the lives of Father, Mother, Jerry, and Rachel Pye. Set in Cranbury, a town small enough to be neighborly, but metropolitan enough to have "unsavory characters," adult doers of good deeds, and scouts, *Ginger Pye* is concerned primarily with the disappearance and ultimate recovery of Ginger, Jerry's and Rachel's lovable little puppy. Interwoven is a considerable body of momentous trivia, told in the distinctive Estes style.

Ginger Pye may not outlast apple as *the* American favorite, but it will be served in countless bookeries for years to come. It touches a responsive chord inside the reader, for the incidents that give it character are as familiar and dear as our own memories.

Lawrence, Mildred. *THE HOMEMADE YEAR*. Illustrated by Susanne Suba. New York: Harcourt, Brace, 1950. 217 pages. \$2.25.

I like this book. The story of a little girl whose ingenuity transforms a dreaded twelvemonth into "a homemade year," it has in large measure the fundamental ingredients of humor, drama, lively people, and kindness.

The Homemade Year is set in rural Pennsylvania. Vicky, frightened by the ominous "Payments" that haunt her aunt and her cousins, restores the time-ruined buildings of the Felicity Society. The public, fascinated by this landmark in the history of their State, visit the shrine. And the payments cease to be terrifying.

Susanne Suba's line drawings, as quaint as Jeremiah Heffelbaum's wagon, compliment the text as Vicky did the Society.

Sauer, Julia L. *THE LIGHT AT TERN ROCK*. Illustrated by Georges Schreiber. New York: Viking. 62 pages. \$2.50.

Ronnie was furious when he realized that he and Aunt Martha had been tricked into tending the light on Tern Rock over Christmas. But when the full story of Byron Flagg's "deceit" was known, the boy's rage gave way to Christian thoughts of love and charity.

The beauty of *The Light at Tern Rock* lies not in the story — for this is a short, simple tale — but rather in the thought the story carries. And though that thought is sentimentalized, it is pleasant to read of the Christ Child in this book.

The Light at Tern Rock has another beauty: delicate workmanship in both prose and

picture. Miss Sauer's words catch the rhythm of dashing waves and wheeling sea birds. Mr. Schreiber's pictures dramatize the wide expanse of sea, the loneliness of those who light the lamps, the solid dignity of "this God-made pile of rock and this man-made pile of masonry."

CHILDREN FROM OTHER LANDS

Cook, Lyn. *THE BELLS ON FINLAND STREET*. Illustrated by Stanley Wyatt. New York: Macmillan. 1951. 197 pages. \$2.50.

Children who love the sense of freedom and flying that ice skating brings will understand the problem of Elin Laukka, a little Finnish girl who lives in Sudbury, Ontario, Canada. Elin wants a pair of ice skates more than anything else in the world, but poverty and sickness stand in her way. All ends well when Grandpa arrives from Finland.

Lyn Cook has woven into her story a wealth of background material, but "Bells" never stoops to encyclopaediaism in its unobtrusive attempt to portray life among the lead miners of Sudbury.

The line drawings are as economical as the rhythmic movements of a champion figure skater.

Collin, Hedvig. *NILS, THE ISLAND BOY*. Illustrated by the author. New York: Viking. 1951. 92 pages. \$2.00.

Nils loves his home in Denmark very dearly. And well he may. Pets to romp with, loving parents, and a warm home are full measure for any nine-year-old. But Nils's father is an engineer, and his work calls him to America. Nils the Island Boy becomes Nils the Globetrotter.

Nils, the Island Boy is a beautiful book, no matter how it is judged. The physical appearance is distinguished; the drawings are as simple but as appealing as a sail against the setting sun; and the text is unpretentiously forthright and direct.

Musgrave, Florence. *MARY LIZZIE*. Illustrated by Robert Candy. Boston: Houghton Mifflin. 1950. 187 pages. \$2.25.

Mary Lizzie, the tale of a Welsh family coming to America in search of a new life, will prove attractive to children in the middle-age group. Told with warmth and evident sincerity, it will entertain and instruct. Welsh customs, the voyage to America, and the struggle to "belong," are real as described by the author. Girls and boys will wish they knew a Mary Lizzie just like this engaging little lass after they reluctantly lay aside the finished book.

NONSENSE

Julian, Nancy R. *THE PECULIAR MISS PICKETT*. Illustrated by Donald E. Cooke. Philadelphia: Winston. 1951. 73 pages. \$1.50.

Conventional baby sitters, beware! Miss Pickett will get your jobs. Not only does this little, white-haired lady do the usual baby-sitter tasks, she also catches robbers, puts out fires, produces sodas and sundaes out of thin air, and opens windows, doors, and gates by merely removing her black-rimmed glasses and giving a long, hard stare.

Carol and Bobby were afraid Miss Pickett's amazing antics would someday end. Their disappointment at her disappearance is shared with the readers, for in 73 short pages this amazing lady gathers quite a following.

Work, R. O. *MR. DAWSON HAD A FARM*. Illustrated by Dorothy Maas. Indianapolis: Bobbs-Merrill. 1951. 131 pages. \$1.75.

Donald Dawson, like Rip Van Winkle, had a farm. And like Rip, he never got any work done on it. Not that he had "an insuperable aversion to profitable labor," for he *really* meant to repair the fences, spade the garden, and paint the milk stool. It was just that he found himself in such ridiculous circumstances — and they never were in his favor.

He ended up with a barn of four colors, a blanket that was too short because the material he added to the bottom he had taken from the top, and a bulldozer that stopped only when it ran out of gas.

But Donald will, I'm sure, find himself in more difficulties than the ten brief incidents in *Mr. Dawson Had a Farm*. That's bad news for his wife and his neighbors, but good news for children, for that will give the author an opportunity to tell them more.

Dorothy Maas's illustrations are a perfect blend of utter ridiculousness and genuine sobriety. They were drawn, no doubt, with pen in cheek.

ANIMALS

Saintsburg, Dana. *THE SQUIRREL THAT REMEMBERED*. Illustrated by the author.

New York: Viking. 1951. 63 pages. \$2.00.

Watching saucy, frisky squirrels bounding around the green is a favorite American pastime. Those who watch in New York's Central Park have a special treat, for that's where the Nutcracker squirrels do their scampering.

Grandma Nutcracker looks just like other squirrels, but she's a special creature: she came from England. Her memories of home involve her in a budding romance between an English girl and an American boy. What she does to save the romance is quite different from anything Dan Cupid might have done. But it did work, and Dolly and Bill — and the Nutcrackers — live to laugh another happy spring day.

FOLK TALES

Dobbs, Rose, ed. *ONCE UPON A TIME*. Illustrated by Flavia Gag. New York: Random House. 1950. 117 pages. \$2.00.

The twenty stories in this charming little book have been selected and edited with a practiced eye, for all of them are sure to entertain small children. And the seven stories Miss Dobbs has retold reveal decidedly more than a passing acquaintance with the ancient art of storytelling. Miss Gag's quaint pictures add a flavor that is just right for this kind of collection.

CITIZENSHIP

Gordon, Dorothy. *YOU AND DEMOCRACY*. Illustrated by Lois Fisher and Karl Murr.

New York: Dutton. 1951. 60 pages. \$2.00.

You and Democracy is not a civics primer, for it does not describe the processes of our type of government. It stresses the benefits, privileges, and obligations of citizens in a democracy and is, in substance, a protest against the glib and unthinking use of that oft-abused term: "the democratic way of life." As such, *You and Democracy* can be used to good advantage in our schools. It must be stressed, however, that the author's basic philosophy is materialistic: Be a *good* citizen, and *you* will *benefit*.

RECENT ARTICLES

"WILL YOU WALK INTO MY CLASSROOM?" By Bess B. Lane. *Childhood Education*, February, 1952, pp. 249–252.

Many teachers deplore their difficulty in persuading parents of their pupils to visit the school occasionally and show their interest in the mutual endeavors of school and home. The writer of this article approaches the discussion of this problem by enumerating the excuses which parents advance for not visiting the school.

The burden of the article is in the form of a report on various ways which were successfully employed to bring parents to the school. Pupil co-operation with the teachers brought gratifying results. But especially a little ingenuity and planning by the teachers proved effective.

The writer concludes that it is of prime importance to make parents realize that the school wants their interest and co-operation. Their welcome sign will be conspicuous when teachers extend frequent and cordial invitations to parents who seem to be afflicted with the feeling of shyness toward the school which their children attend.

"DEFICIENCIES OF BEGINNING TEACHERS." By John B. Stout. *The Journal of Teacher Education*, March, 1952, pp. 43-49.

The article presents the results of a study made by a faculty committee at Northwestern State College, Alva, Okla. The judgment of administrators and supervisors in the area had been secured concerning the weaknesses of beginning teachers. The purpose of the study was to learn the weaknesses, competencies, and desirable personality traits and attitudes which beginning teachers reflected.

The observations reported are classified as follows: underdeveloped skills, personality traits, lack of fundamental understandings, and undesirable attitudes. The intended purpose of the study is to strengthen the teacher-training program. The findings are to be used as a basis for further investigation, for evaluation of present experiences provided prospective teachers, and for recommendation to teacher-training institutions to study and evaluate their teacher-education program.

"THE ALMS-BASKET OF WORDS." By Clifton L. Hall. *School and Society*, March 1, 1952, pages 129-133.

Shakespeare in *Loves Labor Lost* has coined the expression which forms the title of this article. The "alms-basket" signifies a limited vocabulary often disguised by a pedantic professional jargon.

The author points out that the "alms-basket" vocabulary has become a vulnerable spot in the field of education. Many teachers confuse patrons of their schools, the parents of pupils, with a barrage of professional terminology. Terms, such as *genetic*, *functional*, and *dynamic*, have become their "watchwords." Parents simply do not understand what the teacher means when he talks in terms of the child's "lack of social adjustment" or the need of removing "repressions and inhibiting circumstances." Such tactics do not bring parents and teachers into closer relationship, because the average parent does not like to feel that he is being "talked down to" by somebody who seems to be highly conscious of his professional status.

The author believes that attempts to impress the public with one's professional competence by being professionally verbose usually fail. He suggests an inventory to reduce pseudoscientific verbiage. While the teaching profession should be dignified, its strength must depend on something more substantial than jargon.

T. K.

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Correction

In the March issue of LUTHERAN EDUCATION, under "Summoned to Rest" (p. 368), it was stated that Gustav Kampe had been "the last surviving member of the oldest teachers' conference in Synod, that of Fort Wayne." This statement is not quite correct. The oldest Lutheran teachers' conference was that of St. Louis, which had been organized in 1851.

Ed.